

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

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NEW SERIES
VOLUME XXXI. No. 23

A \$5.00 BIBLE FOR 5 NEW SUBSCRIBERS

In the general elections in England for seats in Parliament, the Labor party, according to early returns, seems likely to be returned to power, contrary to previous news forecasts.

The dispatches from Atlanta report that Dr. A. J. Barton was elected temporary secretary of the Home Mission Board in its session last week. His term of service to be 90 days. A fuller statement of the board's work will be found in another column.

Mr. Cecil Slaton Johnson, son of Dr. J. L. Johnson, of Hattiesburg, and Miss Lucia Porcher, were married last Thursday in Charleston, S. C. at the home of the bride's parents. Both have been teaching, he in Limestone College at Gafney. They are visiting friends in Mississippi. Mr. Johnson is an alumnus of Mississippi College, of the University of Virginia and of Yale University.

Mr. John F. Latimer has finished all his work for the Doctors degree at Yale University, has stood his examinations and is now a Doctor of Philosophy. He is a son of Prof. M. Latimer, in Mississippi College, grandson of former President W. S. Webb. He has made a brilliant record, specializing in Greek, and will teach in Taft School in Connecticut, a well endowed institution for boys and young men.

A class of 48 teachers who were taking a special course in history under Prof. C. S. Moulder at Clarke College surprised him recently, by presenting him a beautiful traveling bag with an assortment of men's wearing apparel neatly tucked away within. This nice gift was just a token of the appreciation and gratefulness that the class voiced for Prof. Moulder at the conclusion of the very delightful course in history.

The First Baptist Church, Laurel, Miss., is expecting representatives from every B. Y. P. U. in the Fifth District. Arrangements have been made for your entertainment and a great time is awaiting your coming. We are delighted at the thought of being hostess for these wide awake young people and shall do our best to make your stay pleasant and profitable.

—L. G. Gates, Pastor.

The National Council of the Congregational Church meeting last week in Detroit voted unanimously favoring union with the Disciples. It is not easy to measure the actual effect of this vote, for both of these bodies have independent congregational organization and control, just as the Baptists do. And each congregation can and will do as it pleases. We do not know what they will please to do, but the general sentiment in both of these bodies seems generally to favor union. The Disciples will have their general meeting in Ohio in October, and will probably declare their attitude then. The question naturally arises in two bodies like these with no overhead control, how can you know when they are united.

We have secured from the Publishers 500 \$5.00 Bibles which we propose to give to those who send us new subscriptions to The Baptist Record.

This is Moffatt's Translation of the Old and New Testaments, the most luminous translation of the Bible in modern times. A new translation is better than a commentary. It turns on the light.

We have been looking for something good to offer and found something better than we had hoped. We are giving you the benefit of it. This is a book every preacher and Bible student ought to have. Although a new publication, it is already widely used. Dr. James Moffatt is one of the world's greatest Bible scholars. This is the best fruit of his life work. The binding is black flexible fabrikoid, red under gold edges; excellent readable type; and is retailed by the publisher at \$5.00 each.

We will send one postpaid to anyone sending us five new subscriptions to The Baptist Record at \$2.00 each, a total of \$10.00.

This is a fine opportunity for every pastor to get the book he has wanted without one cent of cost to him. Do it today. Or let any member of the church take it up. This offer extends through the months of June and July, or so long as these Bibles last.

The Foreign Mission Board's annual meeting will be held in Richmond June 12.

Dr. O. O. Green, formerly pastor at Hazlehurst, has accepted a call to the First Church, Ripley, Tenn. We understand they are preparing to build a church house and they will find in him the leader they need.

Some pastoral changes: H. A. Bickers resigns at Marianna, Ark. C. E. Roark has been called to Marfa, Tex. First Church, ElDorado, Ark. called J. P. Boone of Tuscaloosa, Ala. C. R. Storer goes from Englewood Heights, Fort Worth to Bixby, Okla.

Dr. J. B. Phillips resigns at Highland Park Church, Chattanooga, effective one year hence. He will remain for the present to pay off the debt on the church and carry through a program already outlined. He proposes to rest a while and then do evangelistic work.

A little book by Mrs. Delilah Ann Wesperling on "The Miracle Power of Prayer" is published by Badger of Boston. In spite of lack of literary equipment and some errors in scripture interpretation, it gives a record of personal experience in receiving definite answers to prayer which is very stimulating to faith and wholesome in its effects. It is an experience that ought to be and may be repeated in other Christians. The book may be had for \$1.00.

Stanley Baldwin has resigned as head of the British government (conservative) and Ramsay McDonald has been appointed premier to form a cabinet. He was head of the Labor government five years ago, which continued only nine months. He is without a majority, but will probably be supported by the Liberals, of whom Lloyd George is leader.

The editor had the privilege of preaching for Pastor C. T. Johnson twice at Walnut Grove last Sunday and once at Tuscola. The Walnut Grove community is evidently in a growing, prosperous condition and the church keeps pace with it. One feature of the work here we have never seen surpassed. Only two people went home from Sunday School without remaining for the eleven o'clock service. It was a joy to meet many friends and be entertained in the home of Mr. Cecil Chadwick and his two sisters. Brother Paschal drove me over to Tuscola, where I found a good congregation of worshipful people in a neat new church building. Isn't it marvelous how those people listen to a preacher?

The evangelistic conference opened at Clinton Monday night. A good number of preachers and others were already present. Dr. B. H. Lovelace presided at the opening until Brother R. E. Breland was elected president. Brother Rushing led the singing. Brother "Historically Speaking" Boyd was elected secretary. The address for this evening was by Professor B. Locke Davis of the Baptist Bible Institute. His subject was "Sin as the Appeal for Evangelism". It went straight to the root of all, called for evangelistic effort and was an appropriate beginning for the conference. This is written too early to include any further report, but more will be said next week. Dr. Province and Chester Swor are looking after the visitors.

On Monday of this week the Executive Committee of the Convention Board was called together to consider the proposed emergency appeal of the Baptist Bible Institute. Other members of the Board on their way to the Conference at Clinton were invited and were present. The seriousness of the situation was deeply felt, both on account of the Institute's critical need and the necessity for preserving intact the whole cooperative program. There were present also Mr. N. T. Tull, business manager of the Institute, and Prof. B. Locke Davis and P. I. Lipsey, president of the Board of Trustees. The Executive Committee voted to approve the emergency appeal, which had been authorized by the Southern Baptist Convention, and it was to be passed on to all the members of the Board for them to express their approval or disapproval. On this depends the final announcement. The Executive Committee also voted that the appeal in Mississippi be made under the supervision of the Convention Board Secretary and that it be consummated in an offering to be made in July. If it is approved by the full membership of the Board, plans will be announced later.

LET THE LORD SETTLE PASTORS

J. P. Williams

Walt N. Johnson in his dynamic little book, "Which—Dominate or Permeate?", says some very significant things, especially as to our 25,000 churches being our most valuable asset. I think the destiny of the world hinges on whether these churches fill their God-given mission. Then, as to the God-called ministry, our most vital agency, there certainly can be no question. That is the way it is set forth in the New Testament. And from this same source, we learn that pastoral relations are, or should be, established by the Holy Spirit—see Acts 20:28. If the church be organized on the principle laid down by our Saviour, and the pastoral relations be established by the Holy Spirit, the efficiency of that church is assured so long as the pastor performs his pastoral duties. We are all deeply conscious of the fact that our cooperative program is not functioning in a satisfactory way. We are confronted with difficulties that seem well nigh insuperable. Many remedies have been suggested. Now I am suggesting this as long step toward the solution: that churches and pastors refer their relations to the Holy Spirit in prayerful conference.

If we have not the pastor we should have, or the church we should have, then let's submit the matter to the Lord for adjustment. It is our privilege to be where God wants us to be, and if we seek Divine guidance in faith and with an open mind we have His promise to guide us. Believing this to be so, I can't understand why there is so much restlessness among our pastors. I am told that when a prominent church gets without a pastor that hundreds of applications, direct and indirect, are made for the place. This indicates an unsettled state of mind on the part of pastors that is unfavorable to the progress of the churches. If the Lord put us where we are, let the Lord keep us there till He sees fit to move us.

A new consecration to the sanctity of the pastoral relation would be the first step to the revitalizing of our churches. And that would lead to the proper adjustment of denominational affairs.

If a pastor is sure that the Lord does not want him any longer in his present field, I see nothing wrong in his letting his brethren know about it, and what has been said in this article is not written in the spirit of criticism, but I think the subject is one that calls for prayerful consideration. My observation is that long continued pastorates are the most fruitful, as a rule, in the development of Christian character and service.

With love for my brethren and prayer for Divine leadership.

It is quite the habit now to ascribe as the cause of our debts, and all the rest of our troubles, whatever is in the program or done by the convention that you personally don't like.

The Pope and Mussolini do not always agree, and we find it impracticable in many things to agree with either of them. But in one thing they are both dead right, if they are properly reported. It is said that both have expressed themselves as opposed to these beauty contests in young women, which are hardly more than a display of nakedness. The heads of these girls, at least, are sadly put out of gear.

There was a man who had succeeded so well with his farming operation, and made so much that he didn't know what to do with it. But to keep it all he decided to tear down his old barns and build new ones. Jesus said he was a fool. There was a woman who had only two mites, but when she went to worship she put in all she had, all she had to live on. Jesus commended her for it. What do you think? As a man thinketh, so is he.

"LOOK! JACKIE, SEE THAT BIRD!"

William James Robinson, A. M., D. D.

The ground was covered with snow and ice, but the sky was clear, the sun was shining beautifully and the snow and ice were melting so rapidly that slush covered the sidewalks and streets. Little Jackie, two and a half years old, was quite independent and thought himself a very big boy. When he and his father came out of the church he quickly ran away from his father and with gleeful laughter disregarded his father's calls to come back.

As was expected, he slipped and fell prostrate in a pool of slush. He screamed frantically. His father darted to him laughing cheerily, picked him up, gave him an affectionate hug, and pointing cried, "Look, Jackie! see that bird! There, see, two of them! Watch them fly!" Big hot tears were flowing down Jackie's cheeks, but his screams quickly gave place to childish glee, and he soon forgot his injuries, and was willing for his father to lead him.

Friends, who witnessed this episode, were surprised that Jackie's father did not scold him.

"Why didn't you punish him, John?", one man asked. "punish him! The fall was sufficient! I stopped his crying by distracting his attention from himself to the birds", the father replied.

He was a wise and prudent father. Jackie knew he had disobeyed and was ashamed. But, better still, his father had won his confidence and affection anew. Most parents need to learn and practice what this wise father knew.

One of the best ways to induce children to abandon bad tendencies and form right habits is to direct their attentions to the better things. Good character and noble conduct are more a result of properly directed attention than of compulsion. A child may obey as a means of escaping punishment, and at the same time harbor bitter rebellion in his soul, purposing to do as he pleases as soon as he dares. Such obedience is of doubtful value. The obedience that results from wisely directed attention stabilizes character and forms valuable habits. Compulsion and punishment have their place, but should be used guardedly, wisely, effectually and only as a last resort. Some parents punish their children so frequently that it loses all of its value, and the children consider it a regular part of the day's events.

Children are impressionable. Wise parents will take advantage of this fact and produce a wholesome atmosphere for their children to live in. By conversations, the children can understand, they can make virtues glorious and vices heinous. Their own conduct toward each other is a matter of paramount importance. The pictures, books, games entertainments and guests in the home are to be supervised as carefully as the diet. Each of them makes an effectual impression on children.

REPORT OF THE DEPARTMENT OF CHRISTIANITY MISSISSIPPI COLLEGE

(Submitted to the Board of Trustees May 20, 1929, and published at their request.)

The Department of Christianity submits to the Board of Trustees of Mississippi College the following report for session 1928-29:

There were enrolled 380 students in the various classes which the department offers:

Freshman Class.....	160
Sophomore Class.....	89
Junior Class.....	63
Senior Class.....	68

Material additions were made to our departmental library during the session, having expended \$104 for departmental books.

The religious activities of the student body, under the supervision of the Baptist Students Union, were of a marked character this session. Seventy per cent of the student body were enrolled in Sunday School classes and B. Y. P. U. organizations. This is the best showing in these lines of religious activity that has been made in

the past five years.

Our religious census of the student body shows the following denominational affiliations:

Baptists	468
Methodists	34
Presbyterians	11
Disciples of Christ.....	2
Episcopalians	2
Catholics	1
Non-church members.....	11

NOT BY POWER NOR BY MIGHT, BUT BY MY SPIRIT, SAYETH THE LORD

ZECH. 4:6

In this sermon Dr. Lawrence puts emphasis upon a very much needed truth—God's Kingdom can come only by spiritual methods.

The passage of scripture to which I invite your attention is found in the fourth chapter of Zechariah, the first eleven verses. But the sixth verse of this paragraph is the text: "Then he answered and spake unto me saying, This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts."

This statement comes, as you notice, in the midst of a very remarkable vision. In this vision the prophet saw a golden candlestick with seven branches. On each side of this candlestick there was an olive tree and from these two olive trees oil constantly flowed into the reservoir above the lamps.

There can be no doubt about the symbolism of this vision. The golden candlestick symbolizes Israel in the Old Testament dispensation, and the church in the New Testament dispensation. (Read Revelations 1:9-20). The oil which continually replenishes the lamps symbolizes the Holy Spirit without whose presence there can be no spiritual light. The two olive trees standing by the candlestick and furnishing a constant supply of oil indicate that the sources of power are outside of Israel and the church.

The message, therefore, for Zerubbabel and his people was that God would give such gifts as they needed in order that the light which He himself had kindled would not be quenched. And the lesson which it brings to us is that the work of the church cannot be carried on by human ingenuity: "It is not by power nor by might, but by my Spirit saith the Lord of Hosts."

1. Men are disposed to want to run everything in the Kingdom of God by "Might and Power."

1. Let us look at the two words "might" and "power", and see what they mean.

(1) The word translated "might" really means an army or a host, and is so translated in the Vulgate, and is so given in the margin of the Revised Version.

This fits into the conditions confronted by Zerubbabel in the work of rebuilding the Temple. A mere remnant of the Jews had returned from captivity. This remnant had enthusiastically laid the foundations of the temple, but seeing the smallness of their numbers, the vastness of the undertaking and the host of those who were opposed to the enterprise, they had become discouraged and had ceased from their labors. This vision of the prophet is to assure them that it is not by numbers, but by God's Spirit that they are to succeed.

We need this exhortation ourselves. Let us not get the idea that simply because we have a great crowd we are therefore doing a big work. The important thing is not the size of the crowd, but the source of our dependence.

(2) The word translated "power" is a word which is elsewhere translated "lizard," probably as signifying stealth. It is also translated "chameleon," denoting the "quick-change" type of character. It might well be used to signify "policy" or "political" scheming.

God's Kingdom will not be brought in by scheming, compromise or political methods. Much might be said right here. I do not believe in political

(Continued on page 6)

Housetop and Inner Chamber

Dr. Ben Cox, Pastor Central Church, Memphis, is ill in the Baptist Hospital in Memphis.

It is the business of the Bible teacher to bring in the fire wood, and of the preacher to kindle the fire.

Pastor N. G. Hickman of Sardis has with him this week in a meeting Dr. L. Bracie Campbell of the Baptist Bible Institute.

In eight years First Church, Knoxville, Tenn. has given \$700,000 to missions and a little more than this for local expenses.

Rev. B. F. McPhail of Jackson writes that he has held his third meeting at Keiser, Ark., and is now in a meeting at Hatcher, Ark. Largest congregations ever and good results.

Miss Alma Simmons Hodge appeared at Baptist Headquarters last week, having come by way of the home of Rev. and Mrs. G. C. Hodge and the Baptist Hospital. May she continue to bring joy.

D. Curtis Hall is singing in a meeting in Pontotoc where Dr. W. M. Bostick is preaching. June 5-14 he will be with East Columbus Church, then at Calhoun City and Bay Springs. He can be had for help in meeting July 21-31.

There are evidences already that an effort will be made, or is being made, to buy one of the National political parties, body and soul, and deliver it to the Association Against the Prohibition Amendment.

Rev. Carl M. O'Neal after serving as pastor for several years in Florida is visiting in Mississippi, and will be glad to render service either in meetings or to enter a pastorate. Letters addressed to him in care to The Baptist Record will reach him.

The Northern Presbyterian General Assembly elected a mild conservative moderator who was acceptable to the liberals. It also voted to change the board controlling Princeton Seminary in harmony with the ideas of the liberals and enlarged the powers of the liberal president.

Dr. Clarence True Wilson, head of the Temperance Board of the Methodist Church, says the group of wine drinking society women who are uncomfortable under prohibition will have as much influence in changing the Constitution as they would in blowing soap bubbles at Gibraltar.

Pastor Marriner baptized 18 at First Church, Hattiesburg, last Sunday. These were converted in a recent One Day Revival, at which time there were 38 additions. First Church has witnessed 518 accessions during Dr. Marriner's pastorate, most of them at the regular services, the membership now numbering 1100.

Sir Esme Howard, British Ambassador to this country, is said to have expressed a willingness to forego the diplomatic privilege of using liquors at his legation. We have always thought it was about as polite for a representative of a foreign government to drink in this country as it would be for a guest to smoke at my dining table.

At a mass meeting of women held in Spartanburg, S. C., at which 1800 were present to hear a sermon by Evangelist John W. Ham, resolutions were adopted by a standing vote condemning the smoking of cigarettes by women and the advertising which seeks to induce women to smoke. Smoking of cigarettes is condemned on the ground of physical injury, the death of babies of cigarette smoking women, destruction of modesty, developing coarseness and corruption of high ideals of womanhood.

You can't always be sure of the facts from the headlines in some of the daily papers. For example, in a recent issue the headlines said "Presbyterians Urge Women To Preach", but the dispatch showed that the question of allowing women to be ordained was merely referred by the General Assembly to the various presbyteries to register their choice.

The Baptist Bible Institute, because of the acute financial crisis which it faces, imperiling its existence, was given the authority to make an emergency appeal to the denomination. This institution is one of the greatest missionary forces Southern Baptists have. Not only have Baptists in New Orleans more than trebled since the institute opened eleven years ago, but missionaries have gone out from the Institute into the regions roundabout and won thousands of souls to Jesus Christ.—Baptist Messenger.

In a court fight recently between between doctors in Memphis, one of the lawyers thinking to help his case, descended to some remarks about the Baptist Hospital which everybody knew to be vicious and untrue. The Commercial Appeal in an editorial severely rebukes him and concludes with this sentence:

If Mr. Bryan was seeking to prejudice his fellow Catholics on the jury against a good institution to advance his case, he appealed to the lowest and meanest passion that his ever hidden beneath the human breast.

A bill in Congress known as the Simmons-Whittington Bill has been reported favorably out of the Senate Committee, which provides an appropriation not to exceed \$2,000,000 to each of six Southern States, including Mississippi, for the purpose of establishing one organized rural community in the state to demonstrate the benefits of planned settlements and supervised rural developments. It is designed to enable small farmers to own their own homes and demonstrates what may be accomplished in proper cultivation of small farms in diversified crops.

Was with Dr. E. C. Bass and his great "little" church at Scooba in a ten days meeting recently. God gave us the best meeting that it has been my joy to hold there (and this was the fourth time to be with them); they have asked me back next year. Have never seen a church come to the front as this one has in the same period of time. They now have a new church building, one of the best in the state, just two years old, made of brick. The Lord gave us thirteen additions, and a fine inside revival, for which we are all thankful. Some of the best people on earth in that field. God bless them in their great work.—W. E. Farr.

The people of Mississippi are tired of having the state institutions made a football for politicians. The president of these educational plants have been subject to the whim of petty bore politicians and the interests of our young men and young women have been sacrificed to the caprice of office holders. The present effort of Governor Bilbo to eject the Chancellor of the University from office will be resented by the alumni of that institution all over the state and out of it, and by all who have any pride in state education.

I am safely ensconced as President of Clarke Memorial College and hope for large usefulness here. Rev. H. T. McLaurin, who has served so faithfully and so effectively here as president for the past six years, goes to Picayune as pastor of the great church there. It was his earnest wish that I succeed him here, the trustees gave me a unanimous and enthusiastic election and

both the college and town have given me a most cordial reception; also, and I might say especially, Pastor Wills and his church. I rejoice to be officially connected with the Baptist educational work of the state again.—W. T. Lowrey.

We have just read with interest a new volume by Dr. W. L. Poteat, president emeritus of Wake Forest College. The book is entitled "The Way to Victory" and consists of three lectures delivered to students at the University of North Carolina and published by the University Press. The first lecture is on "The Moral Dynamic". The other two deal with the social aspects of the gospel. These two are very stimulating and help to apply the gospel to present day problems and every day problems, as it was intended to be. We could wish that the teaching in the first chapter had been a little more clear and specific, for it is a great and vital theme. The book retails at \$1.00.

It was our privilege to attend the closing exercises of the Mississippi School for the Deaf on Monday night. There were two young ladies graduating who read essays showing wide information and good training. The other classes also gave demonstration of their progress in different lines of work. They showed alert minds, quick discernment and ambition. It is marvelous how these young people have been awakened and brought into touch with the world that others work in. Many of them are taught to speak and can read the speech of others from the lips. Prof. Wirt Scott, the superintendent, and his corps of helpers deserve all praise for the blessings they are bringing into the lives of these young people.

Frank Rawlinson, editor of the Chinese Recorder, gives it as his opinion that the province of Honan, under the control of General Feng, is in the way of becoming a model province. He describes its progress in these terms: "Everywhere in the province, particularly in Kaifeng, temples are being taken over for community purposes. In Kaifeng, I understand on good authority, that all the idols but two have been demolished and in this city libraries, lecture rooms, schools, playgrounds and even markets are now found in place of the old religious activities. Officials in this province, including, of course, General Feng, all work on a low salary, \$80 Mex. being apparently the highest. Some of the men thus working on a low salary are modern educated men. Recent visitors state that they have seen officials taking their share of work on the roads and that this also includes General Feng. In addition, prostitution, gambling, and so forth, are being suppressed and roadways are being improved."—Ex.

The Southern Baptist Convention in Memphis, on the recommendation of the Executive Committee, authorized the Baptist Bible Institute to project a campaign immediately for meeting its emergency needs. It is not the policy of the Convention to approve of any special campaign except for an evident and serious emergency. The situation at the Baptist Bible Institute in New Orleans was clearly considered such an emergency, and there was not a dissenting vote on this motion, either in the Committee or in the Convention itself. The effect of this motion is to open the field of the whole South, so far as the Southern Baptist Convention is concerned, to the forces of the Institute, to provide for this emergency. There is a note falling due August first of about \$40,000, and another obligation falling due Feb. 1, 1930 of about \$110,000. This constitutes the emergency, and these figures were agreed upon by the representatives of the Institute and the Administrative Committee of the Southern Baptist Convention. It is the plan of the trustees of the Institute and of President W. W. Hamilton to raise these amounts by the dates on which they are due. They will make their appeal to all Southern Baptists, of whom you are one.

Editorials

SOME QUESTIONS AND ANSWERS

Two thoughtful brethren have presented to us the following questions, asking for an opinion. We do not offer to answer every question that is asked, but we venture an opinion on some of them, which brethren are free to accept or reject as their wisdom may suggest. Sometimes we feel like a certain type of doctor who complains that the only patients brought to him are people on whom all the other doctors have failed. Questions are sometimes asked to which nobody has yet offered a satisfactory answer.

One of these questions is as to the reality of the appearance of Samuel after his death to the Witch of Endora at the request of Saul, on the night before Saul was slain in battle. We accept the story at its full face value and believe it all happened just as the Bible says it did, in the twenty-eighth chapter of Samuel. There is not the slightest suggestion that it was a trick or an illusion. Samuel spoke to Saul, and told him exactly what would happen and when it would happen. And it came to pass just as he said it would. The woman seemed utterly surprised at the appearance of Samuel and was terribly frightened. God simply allowed Samuel to return and announce what Saul was to expect.

Another question asked was as to the meaning of Paul's words in I Cor. 15:29 about being baptized for the dead. There are two possible interpretations. One is that there were people in Corinth who had fallen into the same error that the Mormons of our day fall into, namely: of baptizing one person now living instead of one who had died without being baptized. Paul does not say "you" did this, but "they". And he used this "argumentum ad hominem", not approving the practice, but showing that even a heretical practice may teach a certain truth. We do not believe this interpretation correct, but believe that Paul was showing that the very meaning of Baptism necessitates a belief in a resurrection. He implies that as baptism is a pictorial representation of burial and resurrection it commits those who practice it to faith in the fact of resurrection of necessity.

Another question asked is as to Jesus' preaching to the spirits in prison, I Peter 3:19. This seems to refer to the prior existence to Jesus as the ever living Son of God and his ministry to those who were disobedient in the days of Noah. The language is subject to different interpretations, but the most natural construction here and the one most in harmony with other scripture is that the ministry of Jesus was in the Old Testament dispensation as well as the New. He says Abraham had the gospel preached to him. Here Peter is speaking of Jesus being put to death on the cross, in the flesh, but made alive in the spirit, with the same life that he previously had when in the spirit he preached to the people of Noah's day, probably through Noah. They are spoken of as "spirits in prison" either because they were bound in the fetters of sin or afterward confined in hell.

Another question asked was about the interpretation of Hebrews 6:4-6. Here there is a diversity of opinion, but we will give the interpretation which seems to us to harmonize with the context and the entire epistle. These people, the Hebrews of the apostolic age who had made profession of faith in and adherence to Jesus were assailed in every way. They were in danger of turning back to Judaism. In this condition it was difficult, indeed impossible, for an outsider to know whether they were really Christians or not. They were in a dangerous situation, and great fears were entertained as to their safety, as to whether they had fully and finally and irrevocably committed themselves to Jesus or not.

This the future would disclose, of course. But the writer to the Hebrews is trying to help in a complete and correct settlement. He adduces many arguments. And now in these verses he tells them the present moment is most critical. They have had many advantages, they have shown evidences of enlightenment, they have heard the call of God and outwardly at least have seemed to heed it. Now they must make the decision absolute and final. Having come as far as they have, now to turn back, is sure to be fatal, and there can be no recovery. Whether they are Christians or not will be determined by their answer to this appeal. He is hopeful of them, but uneasy. They must settle it. They alone can. And it is a final settlement. There is no time for delay and to hesitate is to be lost.

Another brother asks how it is possible to reconcile the statement of Jesus about few finding the way of life and the teaching of the scriptures of the Lord's final and complete victory over Satan. There would seem to be no more inconsistency between these two statements than there is between the teaching that Jesus is victor over Satan and the teaching that Satan will never be saved. The Bible teaches that the devil has no chance for salvation, and yet the Lord will completely subdue him. So there are many apparently who will be lost, but they shall suffer the just judgment of God and the will of God will triumph. The law of a state is vindicated and the forces of law and order are triumphant when those who defy authority are adequately punished.

Now having said this as to the reconciling of the two statements, let us make a suggestion as to the answer of Jesus to the question as to whether few are saved. Jesus did not answer the question they asked. They asked "Are there few who are saved?" He did not tell them; but he said, "Strive to enter in by the narrow door; for many shall seek to enter in and shall not be able". They asked the question out of curiosity about others. He told them to look well to themselves. He did not say there are few saved, but he did imply that many are lost, which is not the same thing. Many even who think they are secure are building on false hopes, and ought to look carefully and strive earnestly.

THE MEETING OF THE HOME MISSION BOARD

The Home Mission Board met at the Henry Grady Hotel, Atlanta, last Wednesday morning, May 29, at 10:00 o'clock and adjourned Thursday night, at 11:50 o'clock. It was the annual meeting of the Board. Only three members were absent. The personnel of the Board is almost entirely new, every state member being a new man and only three of the local members having served before and they for short terms.

A quorum of the old Board met, under the call of President L. R. Christie, to elect the new members of the Board, in order to comply with legal requirements in the charter of the Board. Immediately the new Board was organized, with Pastor Ellis A. Fuller, of the First Church, Atlanta, as president; Pastor Louie D. Newton, of the Druid Hills Church, Atlanta, as vice-president; and Pastor Samuel A. Cowan, of the Inman Park Church, Atlanta, as recording secretary. Dr. L. R. Christie, retiring president of the Board, made a brief and heartening address, reviewing the stressful period through which the Board has passed in recent months, and expressing confidence in the future of the Board.

Acting Executive Secretary-Treasurer Arch C. Cree, brought to the Board a suggested budget for the year, based on the cash receipts of the past year, and divided as equitably as he knew how, with his wide experience in dealing with the creditor banks and the mission work of the Board, between the debts and the current operations of the Board. His schedule was finally adopted, with only slight adjustments, the major change being the substantial reduction by the Board of the

mountain school work. The final budget adopted for the year is, as follows:

For Debts		
Interest	\$116,000.00	
Payment on Bonds	30,000.00	
Notes Payable	54,000.00	\$200,000.00
Current Operations		
Cooperative Missions	\$ 10,000.00	
Cuba	60,000.00	
Panama	1,800.00	
Jewish Work	4,000.00	
Independent and Direct Missions	71,250.00	
Mountain Schools	6,750.00	
Miscellaneous	54,000.00	
Administration and Field Work	25,350.00	
Adjustment in salaries and closing of a number of mountain schools	6,850.00	240,000.00
Grand Total		\$440,000.00

There are several items that should be explained in these figures. First, the item of Cooperative Missions is reduced this year to \$10,000.00, whereas last year the Board appropriated \$38,250.00, though only \$16,251.00 was expended. The reduction to \$10,000.00 was the very best the Board could do, with the small amount of money. This will be divided between New Mexico, Louisiana and Florida. Second, the Mountain School appropriation this year is \$6,750.00, as compared with \$33,538.00 last year. This is explained in the fact that all the mountain schools have been discontinued, except those having bond issues on the property, and the Board had no option with reference to these schools. They have to be maintained and operated as long as the bonds are operative. The schools continued are:

Eldridge Baptist Academy, Eldridge, Ala.
Hazard Baptist Institute, Hazard, Ky.
Barbourville Institute, Barbourville, Ky.
Magoffin Institute, Salyersville, Ky.
Fruitland Institute, Hendersonville, N. C.
Sylva Collegiate Institute, Sylva, N. C.

Of course, it was a sad hour when the Board faced the necessity of practically abandoning its mountain school program. There was not one person who did not wish that there might be found some way to continue it, nor was there one person who could suggest a way to do it. The action of the Board provides that in each case the schools shall be turned back to local trustees, or to state boards, or otherwise disposed of to the best advantage of the cause of Christian Education and at the same time safeguarding all equities and all rights. Dr. J. W. O'Hara, who for the past several years has done fine work as superintendent of Mountain Schools, retires from this work with the highest appreciation of the Board and our people generally. The Board provides that he receive his salary for the next three months. During this time he will help in the liquidation of the schools that have been discontinued.

Another item that should be further explained is the item of miscellaneous expense. Included in this sum of \$54,000.00 are the following items:

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention	\$13,200.00
Baptist Brotherhood of the South	2,280.00
Publicity	5,000.00
Convention Expense	1,300.00
Jonesboro College, Arkansas	7,000.00
Southern Baptist Sanatorium, El Paso, Texas	12,000.00

and a few other items of smaller amounts.

The other items in the budget are self-explanatory. It should be said that they are all substantially lower than last year, due to the fact that \$200,000.00 must be applied to the debts of the Board this year. And in this connection, it should be further explained that the Convention definitely instructs each of its agencies to lay out its work on the basis of the cash receipts of

the previous year, so that the Board had no option in the amount of the budget. It had to come within the cash receipts of last year, which, apart from the Honor Day Offering, were \$415,000.00. Twenty-five thousand dollars of it from last year's receipts was added to this year's operating budget, making a total budget for this year of \$440,000.00.

More than a whole day and night was spent wrestling with the budget. The appeals for the work from New Mexico to Maryland and from Illinois to Florida were tremendous. As we would sit and listen to these appeals our hearts would burn within us and then we would face that stern list of figures there on the blackboard and we knew that we had to stay within the Convention's instructions.

Mrs. Una R. Lawrence spoke for an hour on Wednesday afternoon, giving a brief survey of Home Missions in the South today. It was one of the ablest presentations of Home Missions ever heard by an audience of Southern Baptists. Dr. Cree made a very discriminating analysis of the present plight of the Board with reference to its financial obligations, pointing out the way the Board must travel in order to reestablish its credit and retire its heavy indebtedness.

As heretofore announced in the denominational papers, the Board, following the disaster of last year, enacted resolutions and regulations carefully safeguarding the matter of borrowing money, signing notes and issuing checks. These were carefully studied and were embodied in the By-Laws. The denomination may be fully assured that no safeguard will be overlooked in the handling of the funds and the administration of the affairs of the Board.

The election of an executive secretary-treasurer was the occasion of much thought and prayer. The Board spent much time considering the qualities of leadership required in the present situation of the Home Mission Board, and prayed that the Holy Spirit would direct them to the right man. Dr. Cree was asked to continue until September 15 as acting secretary, but he declined. He urged the Board to secure a permanent secretary at once. Dr. Arthur J. Barton was elected acting executive secretary-treasurer, and the Board hopes within the very near future to announce the acceptance of a permanent secretary. The brotherhood will pray that the will of the Lord shall be done in this important transaction.

In view of the possible transfer of the El Paso Sanatorium to the Hospital Commission, Dr. H. F. Vermillion was elected to continue his work, on the present basis, so long as necessary. Dr. J. W. Beagle was reelected as Superintendent of the Department of Independent and Direct Missions. Dr. M. N. McCall was reelected as the Superintendent of the Cuban work. Miss Emma Leachman was reelected to continue her services as Field Worker. Bro. Jacob Gartenhaus was reelected as a missionary to the Jews. Mrs. Una Roberts Lawrence was reelected as Mission Study Editor. In addition to Dr. Arthur J. Barton's reelection to continue as Superintendent of the Church Extension Department, he was asked to serve as Acting Executive Secretary-Treasurer until the man to be elected as permanent Secretary assumes the duties of the office. It was with deep regret that the Board was forced to discontinue Dr. J. W. O'Hara as Superintendent of Mountain Schools, but the drastic reduction in this work, together with the financial conditions of the Board, made it necessary to discontinue him. Surely no man has served his denomination more effectively and untiringly than this good man.

Resolutions of appreciation of the long and distinguished service of Dr. B. D. Gray, as secretary of the Board for twenty-five years, were heartily and unanimously adopted, as were resolutions of appreciation of the remarkable contribution of Dr. Arch C. Cree in handling the financial problems of the Board for the past eight months.

It was a Board meeting in which a beautiful

Convention Board Department

R. B. GUNTER, Corresponding Secretary

Opposed To Service Annuity Plan

The writer voted against the Service Annuity Plan of the Relief and Annuity Board of the Southern Baptist Convention as recommended by the Secretary of said Board. The plan proposes to insure a preacher's life, provided he pays a very small part of the premium and his church pays the balance. In other words, the church adds to the salary which the pastor receives the major part of his insurance premium. We opposed this plan for the following reasons:

1. It is more satisfactory to all concerned if the pastor receives a straight salary.

2. As a rule, the preachers who will benefit by this plan are able to pay their own insurance premiums.

3. Under the proposed plan, many, many pastors who receive small salaries, by the very nature of the case, help to pay the premium of the well paid pastor, while they themselves may be unable to pay the premium and carry insurance because of the small pay received from their churches.

4. Such plan will encourage churches to pay pastors less than a living wage on the ground that they are paying a part of their insurance premium, contending that in the event he becomes disabled he will be cared for anyway.

5. We are opposed to a pension plan as a general policy anywhere and for all classes. It is not a sound and equitable policy for any class of men. If a man is destitute of the comforts of life and is unable to labor for them, those who are able should supply his needs. We should maintain a fund for this purpose. But there is no fairness in, or good reason for, providing from a public fund for the able bodied who are not in destitute circumstances. We should rather encourage churches to pay living salaries while the pastors are active and then encourage all preachers to prepare by their thrift and economy for the rainy day and for the evening time of life. This should be emphasized for men in all walks of life. It should even go back to the lives of children and cause them to look forward to and to practice thrift and economy.

We do not believe in the practice of some of our Denominational Boards in retiring employees on whole or part salary. Practically all of them receive good salaries. They should economize as their brethren should who are not employed by boards and thus take care of themselves when no longer needed by the boards. If a retired employee of the board is in destitute circumstances and is unable to supply his own needs, then he should receive help from the fund provided by the Denomination for such. The Denomination should

spirit of harmony prevailed. The brethren sought to face the task with all the facts before them and with the one thought in mind of serving the Lord Jesus. Differences of judgment were frankly expressed, but in every case there was final unanimity of judgment. Every vote on major matters was unanimous. The spirit of prayer pervaded and prevailed.

No Board of the Southern Baptist Convention ever faced the difficulties which this Board faces and the brotherhood will come to the side of the brethren who compose the Board with their prayers and counsel and sympathy. Home Missions is a great theme for Southern Baptists—always has been—always will be. Let us preach it now, and support it now, with all our might, for Christ's sake.

Ellis A. Fuller,
President.

Louie D. Newton,
Vice-President.

by all means come to his rescue. This practice on the part of our boards will become a burden on the Denomination in course of time. For my part, I would much prefer the privilege of taking care of my aged parents rather than to have a board to do so. Should I come to old age and be retired, I would rather work patches and my garden and look after chickens and milk the cows and do chores in general rather than receive from my Denomination when retired from service, for I would feel that brethren in the ministry who have labored along with me would be just as deserving of Denominational aid.

There is another phase which we do well to consider. The pastor should be paid as men in other walks of life. A pension plan or a retirement plan does not dignify the ministry. Then when the churches do pay adequate salaries, the pastor should not expect special consideration. He should pay his doctor, he should pay the regular price to his groceryman, and to others with whom he does any kind of business. He should be a man among men, carrying his full part as a citizen and not considered in any sense an object of charity.

We would not be misunderstood. We are for helping every individual who is unable to help himself. But we are opposed to helping those who do not need help. We are for dignifying the ministry and encouraging thrift and economy among all men in every walk of life. It is easy to criticize the person who does what we do not do. Some preachers spend more for vacations than do others. Some smoke up enough to furnish an adequate support for old age. Some spend more in recreation than do others. Every man is left to himself to decide what his safety valve should be. Only this should be borne in mind, that every preacher is honor bound to dignify and to magnify the ministry of Jesus Christ.

Southern Baptists Are Solvent and Dependable

That Southern Baptists have survived the tragedy of last year in the Home Mission Board is sufficient evidence, both of their solvency and of their integrity. The creditors have received more by far than they anticipated up to this time. The obligations at banks have been reduced more than \$400,000.00 \$100,000.00 has been returned to the Building and Loan Fund and the balance in the treasury on May 1st was \$93,000.00. No money has been borrowed since the defalcation. Just as when Judas betrayed, the majority were still true at heart, so the majority of Southern Baptists will continue to remain true and meet every cent of their obligations. We hope it may be done at the earliest possible date. We are determined to go forward.

Rev. R. A. Eddleman, writes that he will give himself to evangelistic work from July through September. His address after July 1 will be Clarksdale.

Pastor W. R. Haynie writes that Prentiss Church work is going fine, an average of 100 at prayer meeting, 200 in Sunday School, which is now reaching the standard. Meeting begins June 5, with Rev. E. F. Estes of West Broadway, Louisville, preaching, and Eugene Ferrell of Fort Worth leading the singing.

Superintendent Bristow of the New Orleans Baptist Hospital recently supplied for the First Church in Baton Rouge during the absence of its pastor, and St. Charles Avenue Baptist Church, New Orleans, had Rev. Louis N. Bristow as supply during the absence of Pastor Carter Helm Jones, recently.

(Continued from page 2)

schemes or campaigns which are worked up for the distinct purpose of creating a situation in which a church or a convention is compelled to do a certain thing or take a certain position or pass a certain resolution. The thing done may be all right, but that is not the way to get it done. The Kingdom is not to come by might and power but by the Spirit of God. It is only when we rely on God and follow the leadership of His Spirit that we can really advance the Kingdom of God.

These two words 'might' and 'power' taken together—one expressing the amassing of a host and the other expressing the ingenuity of manipulation—give to us all the resources at man's command for getting things done; the one, "might", comprehending material force of every kind, the other "power," comprehending intellectual force of every kind. God's Kingdom does not come from the operation of these two forces.

2. It is not possible to go into all the ramifications of this subject, but I do want to point out to you three or four things which we are inclined to rely upon in our church and denominational work.

(1) We are inclined to rely upon money as if all of our problems were financial.

Now, I believe in tithing and I believe in the budget, but I know that neither tithing nor the budget will bring God's Kingdom in if that is all we have. We must have money, but money, any amount of it, is useless without the Spirit of God. What we need is to come to the place in our church life where money is produced as a fruit of the Spirit. Consecrated money, money produced as a fruit of the religious life, money given as a part of worship, as an expression of devotion to Christ and followed by the earnest prayers of the giver will do much. But money by itself, unconsecrated, undedicated can do little.

(2) We are also inclined to look to organization and machinery as a sure method of building up the church and advancing the Kingdom.

In all Christian work the tendency is to concentrate on the candlestick and forget the olive trees. If we feel that we are failing we appoint a new committee or create a new board. And so in our churches and in our denominational life we have kept on creating machinery until we have such complicated machinery, that it takes too much energy to run it. I believe in organization. We must have church and denominational machinery, but we need life first. It is power that does things and not machinery. The Holy Spirit is the church life, and when He vitalizes the organization, then the machinery will function.

(3) We sometimes get ourselves sidetracked by project methods as if these, of themselves, would bring in God's Kingdom.

I have all respect for our experts in denominational affairs, but these should not become so absorbed in the plans and schemes which they are promoting as to overlook the Spirit of God and fail to give Him a place to operate. Say what we will, project methods of themselves will not bring in the Kingdom of God. We can have all the latest and most up to date movements, programs, organizations, with all their goals and objectives, but if this is all then we will find ourselves getting nowhere. Do not misunderstand me. I am not opposed to these things; I am for them. But I do want you to understand me as saying that we must give God's Spirit a place.

(4) We are great sinners when it comes to the counting of numbers as a method of making the Kingdom go.

We must have numbers and all that, but it is not in numbers as a display advertisement that will bring God's Kingdom in. I am just wondering if there is not a good deal of self pride in the publication of numbers. So many additinos to the church sounds big. It boosts our work. But what does our Father in heaven think about it? And after all does this boasting of numbers get us anywhere? No, it is not numbers, but it is by God's Spirit. One shall chase a thousand and

two shall put ten thousand to flight.

What we need is not simply the power of human might and ingenuity, not the power of numbers, not the power of organization, not the power of efficiency methods, splendid and necessary as all of these things are; but we need the power of God's Spirit.

II. It is by the power of God's Spirit that the work of the church is to be carried on.

Human power has its limitations. It can civilize but it cannot redeem. It can bring changes, some of them excellent, but it cannot Christianize. It can reform but it cannot convert. It can do much on the surface, but it cannot go down to the roots of man's nature and produce spiritual changes. At this point where human power and ingenuity lie baffled and broken, the power of God's Spirit comes in and achieves its grandest results.

In church work we cannot hope for success when God's Spirit is absent. Every dry and barren period of church history tells the same tale. There may be in the church intellectual gifts and literary culture; there may be riches and worldly resources; there may be social status and human influence; but over against these with all the good that in them is we hear the cry echoing through the corridors of the church's life, "Not by might, nor by power, but by my Spirit saith the Lord of Hosts."

This is true in all phases of the church's life.

1. In the administration of church affairs it is not by might nor by power, but by God's Spirit that we are to succeed.

We can put our churches on a business basis, and we ought to; we can put our denomination on the budget, and we should; our dependence must not be in these things, but in God. And if it is not in God we will miserably fail and that no matter how efficient and scientific our methods. Beloved, budgets are not going to save us. Schemes, and plans, and high pressure propaganda will not give us victory. We will succeed when we turn away from all human devices and turn to God.

This is not only true of our denomination, but it is true of every church. One of the biggest difficulties at all in church work is to keep from running things according to the method of the world. The world's method is to seek out men and women who have culture and education, but standing and put them in positions of honor and trust. The average church if it is going to call a pastor does not investigate his godliness, but they sample his pulpit manner. If they are going to elect a deacon they do not take the godly young man who has been ushering faithfully and who is at all the services even to the prayer meeting, but they select some business man who has influence and standing in the community even though he does not attend the services and many people have no confidence in his religion. The chief places are reserved for the rich and influential. The teaching group is often made up of men and women who have culture and education, but are woefully lacking in spirituality. The services are run on a cut and dried program full of form but surprisingly deficient in prayer and reverence. Sometimes it is full of forced enthusiasm.

Brethren, we can't run a church on that basis. We can't make up for spirituality by pep and enthusiasm. Clapping the hands will not take the place of spiritual fervor. Suppers and social functions will not take the place of prayer meetings. Culture and education will not take the place of spirituality. Social standing and influence will not take the place of fellowship with the Heavenly Father. Our best people are getting tired of all this human claptrap. They want to see God at work.

To run a church successfully you must have religion. Only the spirit filled can truly serve. Christ would not allow the Apostles to do any work until they were endued with power from on high. Churches go and grow "not by might nor by power but by my Spirit saith the Lord."

We need a revival which will shake us loose from our worldly ideas of running a church and cause us to realize that it is not because of money, nor prestige, nor family, nor blood nor anything else, but through Jesus Christ, and His blood and the power of the Holy Spirit, that things eternal are to be done.

2. In the development of the fellowship and brotherly feeling among the members of the church we are to work not by might nor by power, but by God's Spirit.

Fellowship and brotherly feeling is necessary in the church life. We cannot get along without it. It is the unbroken ring of fellowship that carries the currents of grace through all the membership until every heart is thrilled with spiritual power and every soul made big with love.

But this fellowship does not root itself in anything human, nor is it maintained by devices, social or otherwise, concocted by man. It is maintained by spiritual processes.

There is not another organization on the face of the earth like the church. It is composed of all classes. Its members come from cultured and the uncultured; the educated and the uneducated; the wealthy and the poor; the wise and the unwise; the influential in social, economic and political circles, and those with no influence. What is it that brings all of these people into one fellowship into one brotherhood? Surely it is not any human device or power, for these work in the opposite direction—these work to create caste among men and not to break down caste. What is it then? It is the Spirit of God.

If there is any fellowship among saints it is because God's Spirit has produced it, and if that fellowship is to be maintained it will be by the Holy Spirit operating in our hearts. Wherever the Spirit of God is, there is fellowship. He breaks down these horrible walls of caste which separate people into groups and cliques. He takes all pride out of our hearts and makes us love our brothers as we love ourselves. He shows us the foolishness of thinking or supposing that we are better than or superior to our fellows. He makes us one in Christ Jesus.

3. In the deepening of the spiritual life of the members we must work, not by might nor by power but by God's Spirit.

How shall we grow in grace and in the knowledge of the Lord Jesus Christ? Surely not by worldly means. Human devices are helpless. Man-made methods for spiritual progress utterly fail. There is but one way to grow in grace and that way is by the Spirit of God. Do you want all the richness and fullness which Jesus promises? Do you want the bliss and joy of a constant communion with Christ? Do you want power in your spiritual life? Then listen to me, you can have all these things by surrendering completely and unconditionally to Christ.

What is spirituality anyway? It is not emotionalism, although some people seem to think so. Many Christians call an emotional sermon spiritual. This may or may not be so. You can cry without being spiritual. A sermon filled with pathetic stories may not have a single spiritual element in it and yet make you weep profusely. What then is spirituality? When is a man spiritual? A man is spiritual when he has fellowship with God; when He is submissive to God's will and obedient to His law; when there is being produced in his heart the fruit of the Spirit "love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self control."

Spirituality is a mode of life produced in the individual by the Holy Spirit. No one can be spiritual by his own efforts. He can surrender to God and look up to Him in confident trust for the Holy Spirit. But that is all he can do. Paul gives us the process. "We all with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory, as from the Lord the Spirit."

4. In undertaking the work of the Master we

must depend not upon might nor power, but upon the Spirit of God.

Christ has called us into service. This service is primarily not the alleviation of human suffering, and the correction of human conditions, but the salvation of souls. This salvation is accomplished by bringing men through faith to Jesus Christ as Savior and Lord. The trouble with this world is sin. Every evil can be traced to sin. Out of sin grows sickness, and suffering and human wretchedness and poverty and crime and deformities and insanity and imbecility and injustice and slavery and oppression and vice and ignorance and human caste. Take away sin and in two or three generations everything will right itself and all human need will be met and there will be no need for any of the humanitarian work done by benevolent orders. There will be no social evils to reform. Society without sin would come to a state of proper adjustment.

But this work of eradicating human sin is the work of Jehovah God. It cannot be done by human devices. Education, culture, refinement all fail to touch the seat of the trouble. Human philosophies are helpless in the presence of human depravity. There is but one remedy for sin, and that is the blood of Jesus Christ.

III. How shall we secure this spiritual power so necessary to success in church work?

Christ Himself makes plain the way into power. He says to his disciples: "But ye shall receive power the Holy Ghost coming upon you; and ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." This promise was fulfilled on the day of Pentecost, and Peter in his sermon explaining this outpouring of the Spirit says: "Repent and be baptized every one of you in the name of the Lord Jesus unto the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even unto as many as the Lord our God shall call."

We are not Jews nor the sons of Jews, but we are the called of God, and as such we have a claim on this promised power. Will you open your hearts today to the incoming of the Holy Spirit? There is no such thing as fruitfulness in the Christian life apart from the indwelling, in His fullness, of the Holy Spirit. No church can carry out the commission of its Lord without the indwelling of the Spirit. Fruit in the individual and in the church is not produced by human effort, it is the spontaneous outflow of the life of the Holy Spirit infilling the believer and the church. This infilling of the Holy Spirit comes when we surrender ourselves to God.

"Come Holy Spirit Heavenly dove
In all thy quickening power
And kindle a flame of sacred love
In these cold hearts of ours."

There were 50 added to the church at Okmulgee, Okla. in a meeting in which Dr. John Jeter Hurt of Jackson, Tenn. assisted.

Pastor C. E. Dearman has resigned First Church, Center, Texas effective July first. We wish he may be secured for work in Mississippi where he belongs. He has served well in Texas for a number of years.

Evangelist T. T. Martin and singer, R. A. Walker, have just closed a great meeting with First Baptist Church, Haynesville, La. Many were saved and united with the church. Bro. Martin goes to Martin, Tenn. next and Mr. Walker to Kerrville, Texas.

Dr. Pitt in The Religious Herald has been properly calling attention to the abuse of figures by the Home Mission Board in reporting all the baptisms by state missionaries where the Board has given anything to the cooperative work. Now tell us on what principle 4,525 baptisms are reported in Roumania in the reports made of Southern Baptist work in that land.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

TITHES AND OFFERINGS AS RECORDED IN THE BIBLE

The Bible record of tithes and offerings falls into five separate and distinct periods:

I. From the Garden of Eden to the Flood.

1. Cain and Abel.

Though this period covers about 1656 years (Gen. 5:3, 6, 9, 12, 15, 18, 21, 25, 28; 6:7), Cain and Abel are the only ones mentioned in the Bible, from the Garden of Eden to the flood, who gave any part of their possessions to God. We do not know how many times they made offerings, or what per cent of their possessions they gave, or how they made their offerings. The general supposition is that they erected altars and offered burnt sacrifices, but there is no scripture to uphold this theory. People built altars and offered burnt sacrifices after the flood, but Cain and Abel made their offerings about fifteen or sixteen hundred years before the flood.

We know only two things about the offerings of Cain and Abel; first, "In process of time it came to pass that Cain brought of the fruit of the ground an offering unto Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat thereof" (Gen. 4:3,4); and, second, "By faith Abel offered a more excellent sacrifice than Cain" (Heb. 11:4).

2. Enoch and Noah.

The Bible tells us that Enoch walked with God three hundred years, and "was not for God took him" (Gen. 5:24). The Bible also tells us that "Noah was a righteous man and perfect in his generation: Noah walked with God" (Gen. 6:9), but the Bible does not say anything about either Enoch or Noah offering any part of their substance to God before the flood. We cannot, however, believe that such men as these could walk in peace with God for three hundred years without worshipping Him with their gifts.

Noah worshipped God with his substance immediately after the flood (Gen. 8:20). Noah was a member of the last family of the old world. Cain and Abel were members of the first family. Since it is recorded that members of the first and last families of the old world made offerings to God, we think it is but reasonable to suppose that others of the old world also made offerings to God.

II. From the Flood to Mount Sinai.

This period covers approximately 2183 years (From the flood to Abram 1678 years [Gen. 11:10-26], from Abram to Sinai 505 years, [Ussher]). During this period, five people are recorded as having made offerings to God. The offerings of these representative people indicate a growth in their knowledge of God and of their relation to material possessions. Five things are mentioned in connection with offerings during this period that were not mentioned during the period preceding the flood:

1. Altars.

Four men are recorded as having erected altars to God during this period:

(1) Immediately after leaving the ark, in the very beginning of this period, Noah built an altar unto Jehovah (Gen. 8:20). This is the first time the word altar occurs in the Bible.

(2) Abram built four altars, one in Canaan (Gen. 12:7), one east of Bethel (Gen. 12:8), one by the oaks of Mamre (Gen. 13:18), and one in the land of Moriah (Gen. 22:9).

(3) Isaac built an altar in Beer-sheba (Gen. 26:25).

(4) Jacob built two altars, one at Shechem (Gen. 33:20), and the other at Bethel (Gen. 35:1, 3, 7). We are not at all certain, but it is very probable that he also built two other altars,

one in the Mountain of Gilead (Gen. 31:54), and one in Beer-sheba (Gen. 46:1).

2. Burnt offerings.

Three men during this period are said to have offered burnt offerings to God:

(1) Noah "took of every clean beast and of every clean bird and offered burnt offerings unto God" (Gen. 8:20). This is the first reference to burnt offerings in the Bible.

(2) Abram "offered a ram for a burnt offering instead of his son" (Gen. 22:13).

(3) Jethro, Moses' father-in-law, "took a burnt offering and sacrifice for God" (Ex. 18:12).

4. Tithes.

There are two references to tithes during this period:

(1) Abram rescued Lott and the people of Sodom and Gomorrah who had been taken captive with all their goods. As he was returning from battle Melchizedek, who was King of Salem and priest of God Most High met him and blessed him, and Abram "gave him a tenth of all" (Gen. 14:20). This is the first reference to tithes in the Bible.

(2) Jacob had a vision one night, and when he realized that God was with him, he promised to give, from that time on, one-tenth of all his increase to God (Gen. 28:22).

These are the only references which indicate the amount or per cent of possessions offered by individuals during the period from the flood to Sinai. We, therefore, know only four things about the offerings of people before the law was given at Sinai: (a) Cain and Abel made offerings unto God, (b) Noah and Abram offered burnt offerings to God, (c) Jacob and Jethro offered both burnt offerings and sacrifices to God, (We are not told what Isaac did other than the mere fact that he "built an altar and called upon the name of the Lord") (Gen. 26:25), and (d) Abram and Jacob tithed at least a part of their increase. While there are only two references to tithes before Sinai, they are so written as to lead us to infer that tithing was generally practiced by God's people.

5. Priests.

Three priests are mentioned by name during this period:

(1) Melchizedek, King of Salem, was "priest of God Most High" (Gen. 14:18-20), and is the first priest mentioned in the Bible.

(2) Potiphera, priest of On, Joseph's father-in-law, was one of the many priests of Egypt and seems to have been a favorite of Pharaoh (Gen. 41:45).

(3) Jethro, Moses' father-in-law, was priest of Midian (Ex. 3:1).

6. How priests were supported before Sinai.

It seems that there were no particular plans given for the material support of priests before Sinai. (1) Melchizedek was King of Salem as well as priest of God Most High (Heb. 7:1, and while Abram gave him a tenth out of the chief spoils of a certain battle (Heb. 7:4), it is very doubtful whether he was dependent upon the tithes of God's people for his material support. (2) Potiphera and all the priests of Egypt received their support from Pharaoh. Pharaoh gave them a portion of the land of Egypt, and also fed and clothed them and their families (Gen. 47:22, 26). (3) Jethro, Moses' father-in-law, priest of Midian, seems to have been independent and supported himself. He owned a large number of sheep, and Moses was for a number of years his shepherd (Ex. 2:16-3:3).

Editor Jno. D. Freeman supplied for Pulaski Heights Church, Little Rock, on a recent Sunday. Look out: we lost one good editor lately.

W. M. U.

"Holding Forth the Word of Life Phil. 2:16"

Just twenty days from the time this comes off the press before our Summer Assembly begins at Castalian Springs, June 25—July 2. We are expecting a feast of good things in all our class work and inspirational hours for both adults and children.

We are to have Mrs. R. K. Redwine, field worker for W. M. U. of South, who will teach a class of Y. W. A. girls. She is an excellent teacher and attractive speaker. Miss Edwina Robinson, a graduate of W. M. U. Training School, Louisville, Ky. will teach a mission study class for the children. Miss Lackey will have a class in W. M. U. Methods. In this class we will have an opportunity to ask questions on any phase of the W. M. U. Work, in other words it is a time for conferences and round table discussions. Bring all the helpful posters and methods you have used in your own society. This will be an opportunity to help somebody else. Late in the afternoon from 6-7 o'clock we will have all the children in a twilight story hour. We might term it the bed-time story hour.

Those of us who attended the Assembly last year remember the pleasant recreational hours we spent together. Growing personality feeds on personality. At our assembly we have an opportunity to associate with the best and finest in the South outside the class periods. Make your plans now to spend these days with us. You will bring a blessing and carry away one.

Ridgecrest

It is most time for us to pack our bags for our trip to the Y. W. A. Camp at Ridgecrest that opens June 18 and closes June 26.

Perchance some of our Y. W. A. girls have their baggage already to go some where but undecided as to the place—let me urge you to join other Mississippi girls at Ridgecrest.

Ecclesiastes 3:1 "To everything there is a season and a time to every purpose under the Heaven". June has been the time for our camp for the past five years. At the camp we find a time for every purpose—a time to study, a time to meditate, a time to search your heart, a time to listen, a time to eat, a time to rise, a time to hike, a time to swim, a time to play, a time to visit and a time to sleep. When you come away from this feast of good things you will find a time to give your best talents to His Service.

The beautiful month of May has just passed. Our book of deeds for that month has been closed. We will never have another opportunity to add anything to that month's record of work. We have recorded a new G. A. for Morton, Miss. with Mrs. W. M. Hartsell as leader another new one at Richton with Mrs. H. S. Jackson as leader. One new Y. W. A. at Sidon with Mrs. G. H. Browning as leader. We have had several Sunbeams and R. A.'s reported to us but they were re-organized. We already had them on our books but they had died. This is true also of some Y. W. A.'s and G. A.'s reported to us.

Dear Mother W. M. S. let us foster in such a way during the remaining months of this year so that none of our organizations will expire during these hot summer months. We cannot reach the Standard of Excellence by which we measure ourselves from time to time neither can we be efficient organizations in His sight unless we keep them growing. Supply your auxiliary leaders with all the splendid helps that are prepared for them, encourage them, cooperate with them and pray for them.

You will find on this page an online program for our Young People's associational meeting that is to be given during the month of June. I trust each missionary society will encourage the young people in planning for this meeting and will go

with them to the place of Meeting. In doing this you are strengthening the W. M. U. work of your county.

A Suggested Program for Associational Young Peoples' Meeting

Hymn—"The Kingdom is Coming"
Devotional

Message of Associational Young Peoples Leader (Setting forth your aims for the Year : Number of A-1 Auxiliaries you hope to maintain during the year. Number of Tithing Stories you want in your Association by next March. Number of "World Comrades" subscriptions for the year. Number of Young Peoples Organizations you hope to organize before December 31. Number of local leaders taking Correspondence Course in your Association etc.)

Talk—Value of Sunbeam Training

Sunbeam Demonstration

Talk—Why Have a Royal Ambassador Chapter by an R. A.

My Ideal Girl—A discussion of our Star Ideals. (Found in June "World Comrades" pages 31 and 32)

Talk—Value of Missionary Education by a Y. W. A.

World Comrades and World Friendship Talk it Over : Demonstration in April World Comrades pages 8 and 9. (You may make this as elaborate or as simple as you choose)

Talk—How Can I make our Missionary Activities Attractive to our Young People, by a W. M. S. member.

Recognize—The Full Graded W. M. U. in your Association, Also the Full Graded A-1 W. M. U. Recognize—Those who wrote Tithing Stories in your Association.

Introduce—"The Window" A new Y. W. A. Magazine we are to have about September 1st We will have advertising matter by June 25th)

Address on Young Peoples Work

(This is not arranged in sessions. You may rearrange the topics and add to it according to your needs. Put in prayers and songs)

You have been reading on this page of our District W. M. U. Meetings. Here is a letter from our Fifth District Vice-President that shows you the spirit that has prevailed in all our meetings:

My dear Miss Lackey:

I am more convinced more than ever in my life that God always gives us more than we ask for or expect to receive, for to me our rally in Gulfport was just as fine as could be. The spirit of our Lord was there from beginning to end. Our speakers, Misses Leachman and Traylor, and Dr. McCrea gave us some stirring messages, then over what we had hoped for Mrs. Winnie Bennett Ayers and Mrs. P. I. Lipsey added much to the Meeting with their spiritual devotion led by Frances Landrum and demonstrations from the precious Sunbeams to our Y. W. A.'s.

How I wish you could have been there to have heard our dear Mrs. McComb unfold the Word of God to us in her own sweet way. But here I am taking up your time to read this which Miss Traylor may have already told you but I could not help telling you for I know you had asked God for just such a Meeting as we had on that night and day.

Last but not least I must tell you of the Gospel Message brought to us in song by the choir of First Church in solos, duet and quartettes. Also the ministers of Harrison and other counties gave strength by their encouraging words and prayers.

Pardon this lengthy epistle to one as busy as you are.

Best Love,

—Mrs. Pack.

Maintaining The Spiritual Glow

(Some Excerpts from Mrs. W. J. Cox' Message)
The past year has been unusual if not unpre-

cedented in the history of this missionary organization. The annals of the W. M. U. will forever proudly enshrine its high achievements. The Ruby Anniversary effort is ended. We now come to a dangerous stretch of the road. A supreme effort always holds the possible peril of resting on the victories gained. History usually records a slump after unusual exertion. This is true of all nature; forced growth has its attendant lethargy. The final result will largely depend upon this year's intensive conservation, a continued fostering of the thousands of organizations brought into being this past year. It would seem our 1929 program should pre-eminently be one of thorough assimilation. These new organizations must be encouraged and fostered by the organization that gave them life if they are to be kept living. We must not be willing to submit to the natural, but strive for the supernatural. It is now ours to address ourselves to deepening the spiritual life of these organizations. As the leaders purpose to go, our constituency will go, no higher, no farther. The people rarely go beyond leadership.

Powers of the Age to Come

What are the elements of encouragement in the mission outlook?

The Century magazine states that the late Chas. P. Steinmetz, the electrical genius, visiting in the home of Roger W. Babson, had been discussing the future of aeronautics, radio and power transmission, when his host asked him what line of human endeavor would see the greatest development during the next fifty years. Mr. Steinmetz's reply was: "I think the greatest development will be made along spiritual lines. Here is a force which history clearly shows has been the greatest power in the development of mankind." Truly this scientist did not deal in a truism but uttered an irrefragable truth. We have but tasted the powers of the age to come. For centuries the world has been concerned with geographic explorations. We have about reached the end of the geographic feat. Airplanes can now encircle the globe in a few days. It is a day of world consciousness; we are achieving an international mind. Man is turning into the invisible, the intangible, the spiritual. He has entered a vast realm. We hear, speak and see through the air. Laboratory achievements with invisible bacteria rival the most daring heroisms of exploration. New discoveries, inventions, creations, new means of international commercial intercourse stand without. Will the missionary enterprise keep pace with these marvelous material developments? Because God has ordained the stream of life to flow through the veins of woman, thus making humanity to be bone of her bone and flesh of her flesh, womanhood counsels that we lay our plans on a scale that includes the universe; seek Christ for the world and the world for Christ.

Certain ants are said to be born with wings, fly through the azure, float in the sunlight, yet deliberately tear their wings off and crawl through life. Many Christians accept the Christ, in whom is all power in heaven and on earth, then deliberately tear off their wings and crawl through life. "Heirs of God!" A transforming thought! We who call him Father should cease whimpering about our duties, our work, our difficulties and lay hold of the spiritual riches he presses into our hands. How can we hope to win the unenlisted, the disinterested, or the world, when our own conceptions of God are so limited, and our presentation of him so unattractive and unlovely? Let us catch anew this year that we are a new creation in Christ Jesus; that our minds and souls and lives can be permeated with his power; that his promises are either true or false, and find from actual experience that they are gloriously true. Let us everywhere rise up and show to the world what Christ can accomplish in a soul. He expects us to take the world in his name and always and everywhere maintain the spiritual glow.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Looking Forward

Brother Paul in his beautiful let-
ter to the Philippians, among other
things, says: "Brethren, I count not
myself to have apprehended: but
this one thing I do, forgetting those
things which are behind, and reach-
ing forth unto those things which
are before, I press towards the mark
for the prize of the high calling of
God in Christ Jesus". There were
many things in Paul's past, if he had
stopped to ponder over them, that
would have hindered him in his
Christian progress, but he turned his
face away from these to the wonder-
ful things that lay out before, "the
mark of the prize of the high call-
ing".

There are always many things be-
hind us to cause us to halt and
stumble if we will but look back on
them and give them place in our
thoughts and let them influence us;
and this we will do unless we resolve,
as did Paul, that these shall not hin-
der us. Past failures, past errors,
past misdeeds of ourselves and oth-
ers are there in full view on every
hand if we will but look for them,
but the wise servant will close his
eyes to those past things, and push
on to the high and noble things, in
so far as they shall act as a hinder-
ance to his forward look and prog-
ress, and push on to the high and
noble things that lie out before.

Our recent convention at Mem-
phis marked a turning point, I am
persuaded to believe, in the progress
of the Baptist people. For some
years now we have been marking
time. In fact along some lines we
have seemed to retard just a bit. We
have been looking back, finding fault,
criticizing, and we have made but
little progress; but at our recent con-
vention many of the objectionable
things were ironed out, our ma-
chinery was simplified and oiled and
a new vigor, we trust, was imparted
to every part of our great body. It
is not yet perfect, of course. Perfec-
tion is not for mortal man anymore
here. But the Word admonishes us,

"Go on unto perfection"; that is,
keep the perfect ever before as our
aim and purpose and press towards
it all the while.

Some, yea many, had suggested
that owing to past happenings that
there would probably be discourag-
ement and much bitter wrangling at
the convention; that Baptists would
likely quarrel and divide and go to
pieces. But not so, praise God! We
came away from that great meeting
more united and more in accord than
we have in some years. There were
differences of opinions, to be sure.
What Baptist meeting does not have
their differences? But these were
brotherly differences and when the
decision was finally made, as breth-
ren, they shook hands and said, "I
am with you".

This fine outcome was nothing less
than the result of prayer. For one
I never prayed more earnestly than
I prayed for just the results that
came out of our recent convention;
not as to its detail, but as to the
peace and harmony that prevailed
through it all. I am sure that thou-
sands of others did the same thing.
God will hear the heart-cry of his
people; and he heard our cry. We
thank Him! Now for every Baptist
in the land to forget the past and
face out toward the work of the
kingdom with faith and zeal and
this year will reveal some marvel-
ous results. All together, brethren
and sisters, and press "towards the
mark for the prize of the high call-
ing of God in Christ Jesus."

Dividing Ridge

This is the name of a rural Bap-
tist Church located in the extreme
south-eastern part of Yalobusha Co.,
of which Rev. Leslie E. Roane is the
good pastor. He came there some
three years ago and found the mem-
bership in a discouraged condition.
He located among them and went to
work to put new life and vigor into
their service. He has accomplished
some fine things with these dear peo-
ple.

The third Sunday in May was
Memorial Day with this church. The
membership and numbers of others
came together and had a good, prof-
itable day together in the service of
the Lord. Dinner was served and
the whole day was given to the
Lord's cause.

In the morning Rev. J. M. Hendrix,
a former pastor, delivered a splen-
did sermon. Then a bountiful din-
ner was provided by the community
and church. In the afternoon, Prof.
W. C. Henry, Principal of the Scuna
Valley Consolidated High School,
Sellers Denley, of the Coffeeville
Courier, and Rev. L. E. Roane, pas-
tor of the church, delivered splendid
addresses appropriate to the occa-
sion. It was an enjoyable day and
all went away feeling that it was
good to be there. Pastor Roane and
his committee are to be congratulat-
ed on the good program arranged.

Rev. S. H. Shepherd, of Courtland,
will assist in a revival meeting at
this church the third week in Aug-
ust. Pastor Roane may be had for
revival meetings for several of the
weeks during the Summer. Write
him, Coffeeville, Miss., Route No. 4.

Notes and Comments

Prof. W. P. York, assisted by a
corps of splendid assistants, has just
closed a splendid session of school
in the Coffeeville High School. Four-
teen boys and girls, seven of each,
finished the required course and re-
ceived their diplomas. It is said
that not one of the fourteen use to-
bacco in any form.

Hon. T. Webber Wilson delivered
the address to the graduating class
at Coffeeville last week. His speech
rang true to the higher things of
life and to the Faith of the Book.
Keep it up, Bro. Webber.

The revival at Coffeeville Bap-
tist Church will begin the 27th of
June and continue for ten days with
Dr. W. M. Bostic, of Clarksdale, do-
ing the preaching. Pray for us.

Do you believe in prayer? Do you
believe that God hears and answers
every real prayer? If so, why not
join with myself and others in a
united prayer league or union to
pray for the cause of morality, social
conditions and religious conditions?
I will say more about this later.

I notice with gladness that two
young men of Columbus, Miss., have
recently entered the Baptist minis-
try, Newton Scofield and S. B. Platt,
Jr. They are graduates of Missis-
sippi College and are now teachers.
We are needing some more recruits
to our ministerial forces.

THE MISSISSIPPI BAPTIST ORPHANAGE

Though we have had numerous in-
quiries about writing articles for the
Record, with the lack of first-hand
knowledge on our part, we have be-
lieved it best to defer the matter un-
til sufficient information should be
obtained to make it possible so write
real facts in regard to the Home;
and therefore we have deferred the
matter to the present. But as we are
at our post to remain, I am taking
this opportunity to suggest that you
may expect occasional articles in re-
gard to the Orphanage and its needs.
These articles may be written week-
ly or bi-weekly as may seem best.

In beginning, I want to suggest
that conditions here, as I now see the
situation, are very like the ordinary
home. The children have about the
same needs, the same feelings, the
same desires and ambitions as other
children. So our great problem will
be that of the ordinary home, which
is instituted for the proper care, pro-
tection, feeding, clothing, and edu-
cation of the children.

In considering the Home from the
above viewpoint, it is an evident
fact that our great denomination has
no more important work than that
of developing these children, who
otherwise would often become a real
liability to our state, into Christian
men and women, who will become
a real asset to our denomination and
our state. However, when we con-
sider that there are approximately
two hundred children here, two hun-
dred to be fed three times per day,
two hundred to be clothed and two
hundred to be provided for in every

respect that pertains to other chil-
dren, you will readily understand our
general cooperation will necessarily
be required to take care of the prop-
osition.

At present we are growing as
many vegetable as possible to give
quantity and variety to our food
which is one of our big responsibili-
ties. Plenty of vegetables are es-
sential to a well balance diet, which
is necessary to "good health. And
though we have not succeeded in
growing as many as we can use, as
we have a nice truck garden growing
we believe we shall soon be in posi-
tion to supply the demand.

Though all contributions have not
come in, we also desire to assure
you that the results of Mother's
Day were satisfactory. Most of our
Sunday Schools and churches re-
sponded nobly, which in behalf of
the children, we greatly appreciate.
As our people fully understand that
two days have been set apart for the
support and maintenance of this in-
stitution, I am confident all will co-
operate and that real pleasure will
come to our people because of our
common Christian purpose on each
of these two occasions.

In conclusion, as I am new in the
matter of superintending this kind
of work, I want to suggest that if
any of our people desire informa-
tion in regard to any particular
thing, I shall appreciate the courtesy
if you will drop us a line, making
request for information as will en-
able us to suggest in the following
issue of the Record. We believe your
inquiry will enable us to give you
more practical information in re-
gard to the Home.

Thanking you for your coopera-
tion and interest and assuring you
that the children are healthy and
happy, I am

Yours for the best opportuni-
ties possible for every child
here,

—W. E. Thompson, Supt.

Peppery Colonel (to partner on
golf course): "What is the present-
day girl coming to? Imagine her
parents allowing her to appear in
public in plus-fours and Eton crop!
Attempting to copy our dress. Bah!"

Partner: "That, sir, is my daugh-
ter."

"Sorry, I did not know you were
her father."

"I am not. I'm her mother."—
Tit-Bits.

This man is not a physician, but
in a little folder he gives the fol-
lowing health rules: "Eat less—
breathe more. Talk less—think
more. Ride less—walk more. Clothe
less—bathe more. Worry less—work
more. Waste less—give more. Preach
less—practice more."—Christian
Register.

An English lesson was being given
in a foreign school, and the mistress
asked if any pupil could make up a
sentence containing the words, "de-
feat", and "detail".

The sentence she got was as fol-
lows: "When a cat jumps over de-
fense defeat goes over in front of
detail."

The Sunday School Department

SUNDAY SCHOOL LESSON

June 9, 1929

The Story of the Rechabites, Jer. 35:5-11

(From Points for Emphasis by H. C. Moore)

Golden Text—We will drink no wine. Jer. 35:6.

1. The Temptation to Drink was, in this case, presented the Rechabites not with a view to enticing them into sin, but to show their fidelity to principle and make them an example to the nation. It was in the reign of King Jehoiakim of Judah near the close of the seventh century before Christ. Nebuchadnezzar was invading the country and the Rechabites were driven into Jerusalem from their nomadic, rural life. To test and exhibit their time-honored abstinence from wine, Jeremiah by divine direction invited the Rechabites, then camping in the open spaces of the city, to meet in a large banquet hall connected with the Temple. When they assembled, he set before them bowls of sparkling wine and bade them drink their fill.

2. The abstinence from drink on the part of the Rechabites under these circumstances showed conviction and courage of a high order. They were refugees in Jerusalem; they were guests in the house of God; they were offered wine by a prophet. Yet they refused to touch a drop. They were true to the tradition that came down from their mighty ancestor Jonadab, who was associated with Jehu in the overthrow of Ahab's idolatrous dynasty. His command that his descendants should never drink intoxicants but live the sober, simple shepherd life had been scrupulously obeyed by every generation thus far. And they felt that violation now would be disgraceful and dastardly.

The refusal was just what Jeremiah wanted and expected. The abstemious Rechabites were an example to the luxury-loving people of Jerusalem and of Judah at large. In obedience to Jehovah, the prophet passed the word to all the people. Why should not the whole nation join the Rechabites in their pledge of abstinence from strong drink? Moreover, if the Rechabites were so obedient to the command of a revered but deceased ancestor, why should not the Jews be obedient to the commands of the living and true God?

The Rechabites did not suffer for what at first seemed a social slight at a banquet. Just the exact opposite. God spoke through the prophet to the faithful descendants of the great Jonadab commending their fidelity, promising the perpetuity of the family and forecasting the piety of coming generations.

ON TO CASTALIAN SPRINGS

Let us all begin in earnest to plan to attend the Assembly at Castalian

Springs June 25th—July 2nd. The program that is being mapped out is without a doubt the greatest in the history of our Assembly work.

There will be one hour each morning devoted to Sunday School work. This will be so arranged that every department of the Sunday School work will be in session at this hour

under various departmental leaders.

The Intermediate work will be grouped around several topics, as follows: Working WITH rather than FOR Intermediates, Teaching the Lesson, The Worship Program, Intermediate Accessories, Intermediate Evangelism, and The Challenge of the Intermediate Department. The program for each day will be centered around one topic. This topic will be introduced by an address and followed by a general discussion based on a series of selected questions. Bring your problems and

your suggestions and come prepared to enter into the discussions. I am especially anxious for all our workers in this department to participate in the program based on Intermediate Accessories. This includes such things as: Equipment, Decorations, Music, Posters, Exhibit Material etc. Bring any of these accessories with you that you can and use them for demonstrative purposes.

There will be work of a similar nature in the Young People-Adult, and Administration departments un-

(Continued on page 15)

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

Winnsboro Granite

"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful, and inscriptions on it the most legible.

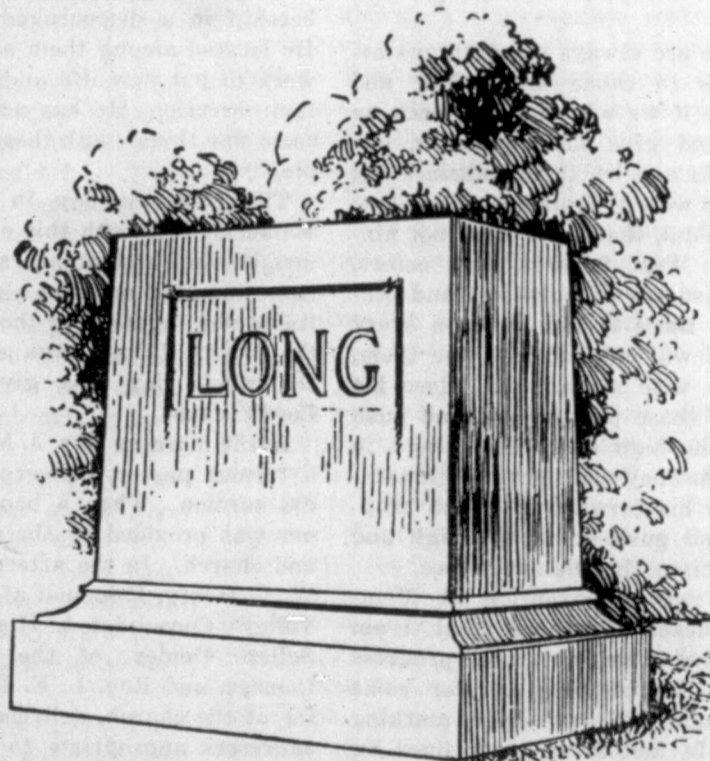
Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below. Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.



The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Gen. 41:37-57

Our lesson sounds like a fairy story today. Joseph saw the dreams of his boyhood beginning to come true. Pharaoh had his simple clothes taken off, and was dressed in a robe of state, and a heavy gold necklace which marked him out as the greatest man in the land, except the King himself. Joseph was a handsome young man, with very attractive ways, but it took more than that to make the King decide to put the control of the kingdom into his hands. Pharaoh and his court felt God in Joseph, that in his presence they were in the presence of God. They felt that he who had been sent to warn and save them was the one who by the same power could carry thro' the difficulties of the next 14 years. So the King gave him his own ring, that he signed papers with, and a splendid chariot for him to ride about in, while everybody knelt down as he came near. He was given a wife from one of the best families in the land, and became the governor of Egypt. Before the seven years of plenty were over, he and his wife had two little boys, who became the heads thro' God's direction of two of the tribes of Israel, for instead of the one tribe of Joseph there were then two tribes of Ephraim and Manasseh. When the first little boy was born, his father was so happy that he gave him a name that meant he had forgotten all the hard times he had gone thro', Manasseh. Then when the second one came, he called him Ephraim, because God had given him a family in the land where he had had so much trouble. Joseph had a grateful heart, didn't he?

Pharaoh made no mistake in making Joseph governor. Thro' the years when everything grew so well, he gathered up the grain and stored it up, ready for the time when there would be need. So when the times of famine came, and the people were hungry, and cried to Pharaoh, he told them to go to Joseph, who opened his store-houses and sold them food.

My dear Children:

The girl who wins the prize in our contest this month of May is Agnes Gant of Elliott, Miss. The letter follows below here. Her plan of using corn-stalks for her furniture is an ingenious one, her letter is plainly written, and I can understand how she makes her furniture. All these three things are good, but the last one is the reason I give her the prize, with my love and congratulations. Edith Dukes of Toomsaba tells how she makes a pretty chair, and Frances Hammett has a description of 13 pieces of furniture made of snuff boxes: neither of these could take the prize, (tho' they are good), because they are not perfectly clear in their description. I have a number of others, a few more than the boys sent in. I thank you all, and you must all try again when our turn comes again. The prize is a nice red and yellow and green striped bag, that Agnes can take her books to school in next Fall, and use to take with her to town when she goes shopping.

With this week, the second contest for the boys begins. The subject is, "How to make a good bird-house". You must make the bird-house, boys, one that the birds will like to build their nest in, and then you must write me as plainly as you can how you did it. And be sure, when you write, to write with ink.

I hope we will have a large number in this contest.

With much love,

—Mrs. Lipsey.

B. B. I. Girl

Brought forward	\$25.17
Frances Ross	.10
Willard Mills	1.00
Mary Beth, Louis Bush, Margaret Edith, George McDaniel and Virgie Cole	.25
Sandersville Sunbeams, Miss Frances Smith, Ldr.	1.00
Glynn Earnest	.25
Rev. J. L. Williams	1.00
Stanford W. Holliday	.10
Levonina Cooke	.10
Tommie Loyd Hodges	.10
Mary Lee Barksdale	.10
Liberty Sunbeams, Mrs. C. L. Cockerham, Ldr.	2.00
Total	\$31.17

Orphanage

Brought forward	\$3.37
Frances Hammett	.10
Sandersville Sunbeams, Miss Frances Smith, Ldr.	1.00
Eugene & Norma Brinson	3.00
Ruby Lee Spencer	.10
Total	\$7.57

Elliott, Miss., May 13, 1929.

Dear Mrs. Lipsey:

I want to tell you how I made my doll furniture, and what I made.

I made a livingroom suite from cornstalks. First I cut two stalks 6 in. long each, for back post, then 3 half split each 11 in. long for back rails. I used two 4 in. stalks for the front post and two 3 1/2 in. rails on each side of the arms. On the front I used a 11 in. rail, then put in a pasteboard bottom, which I covered with a pink pillow. This was my davenport.

For chair, I used two 6 in. stalks for back post and three 4 1/2 in. rails across back. I used two 4 in. stalks for the front posts and two 3 1/2 in. rails, on each side, for arms. I used a pink silk pillow also. For a table I used four 3 1/2 in. stalks for legs and at the end of the legs I put a thin split of cornstalk, of which 2 were 5 1/2 in. long each, and the other two, each 3 in. wide. For the top I cut a match box 3/4 in. deep, 3 in. wide and 5 in. long. I got some paint and painted it buff color. I got paint all over my hands, but got it off with coaloil.

Hoping to win a prize, I am,

Sincerely,—Agnes E. Gant.

P. S.—Kate said that she thought the furniture was of common material.

Your hope is realized, Agnes, and I hope you have already received the bag, and will like it. I think it is mighty pretty. We send it with our love.

Liberty, Miss., May 27, 1929.

Dear Mrs. Lipsey:

Find enclosed P. O. Money Order for \$2.00 from the "Liberty Sunbeam Band". This goes for the B. B. I. girl. We are hoping to be the first to answer your call. We are all interested in Miss Gladys, and pray heaven's richest blessings on her. Much love for you,

Liberty Sunbeams,

Mrs. C. L. Cockerham,
Leader.

I've been hoping, Mrs. Cockerham and Sunbeams, that you and others would be writing me, and here you are. Thank you so much, and give my love to every one.

Enterprise, Miss. R 3, May 23.

Dear Children of the Circle:

Need I tell you why, when my Record comes, I turn first to your page and read all your sweet little letters? Also Mrs. Lipsey's writings? Here is why. I began teaching school 1877 and taught 50 schools before my nerves ran down and I had to quit. Now do you wonder that I love children so? I did not quit teaching because I preferred to.

Mrs. Lipsey, I enjoy your work with the dear Circle members so much and especially your late pieces about Joseph. The J. in my name stands for Joseph, L. for Lafayette. I'd much rather imitate Joseph than Lafayette.

I would have written again sooner, but my power to earn money is down with my muscles and nerves. My love and prayers are wholeheartedly with the two objects you and Circle are working for.

On 29th inst, I will be 70. Who has my birthday?

I am sending \$1.00 for Miss Gladys, our B. B. I. girl. I also pray for her success and usefulness.

Excuse long letter. Love to all,

Grandpa,

—J. L. Williams.

You make me think, Brother Williams, of the churches of Macedonia, of whom Paul spoke, who "according to their power, yea and beyond their power, gave of their own accord". We thank you so much, but you must not think, when I talk to the other children about giving, that I mean you, for you are perhaps, already too generous. We thank you, also, for your love and prayers.

Dossville, Miss. May 20, 1929.

Dear Mrs. Lipsey:

Suppose you will be surprised to hear from a little girl over here, as I haven't seen a letter from Dossville since I have been reading the Record. Daddy began taking the Record in Feb., and I read The Children's Circle each week, and think it so nice. I am 11 years old. I have 2 sisters and 3 brothers. I have twin brothers. Their names are Donald and Denver. We are trying to have a lot of pretty flowers this Summer. They haven't begun to bloom yet. I go to church and S. S. when I can. Bro. Nutt of Lena is Pastor of the Church up here at Corinth. Mother and Daddy belong there. With love to all,

Your new friend,

—Mavis Ransom

P. S.—I forgot to tell you all I was going to try to win that London prize for making doll furniture.

Did we get the second twin's name right, Mavis? I'm a little uneasy about that. I wish you had some of of my blooming flowers, they are so many. But perhaps you have lots of them in bloom now.

Louin, Miss., May 18, 1929.

Dear Mrs. Lipsey and Pagars:

This is my first time to write, but I always read the letters. I am still blessed with a mother and father. I have two grandmothers and one grandpa living. I am 12 years old, and will be in the ninth grade next year. I know you, Mrs. Lipsey, for my Daddy went to Mississippi College in 1926 and '27. My Daddy is Principal of Ted School. My Mother is a teacher, too. I go to S. S. and preaching every time I can. My Daddy is also a preacher. I am sending 10c for the B. B. I. girl. Love to all,

—Levonina Cooke.

And your Mother was a member of the W. M. S., wasn't she? You all ought to have come back to Commencement this year, Levonia. Thank you for the money.

Bay Springs, Miss.

Dear Mrs. Lipsey and Circle:

I am a little boy 5 years of age. I do not go to school, but think I will go next year. For pets, I have 3 little kitties, 1 little red calf, some little biddies and 2 little pigs. I love

them all. I have a little sister 3 years old. Her name is Peggy Teadora. I also have 4 more sisters. I am the only boy. Love to all,

—Stanford W. Holladay.

P. S.—I am sending 10c for the B. B. I. girl. Will send more next time.

Think of being a boy, and five years old, and having five sisters! And besides them, all those kitties, calf, chickens and pigs. You are well off, Stanford. That's a good postscript you write.

Slate Springs, Miss. May 24, 1929

Dear Mrs. Lipsey:

This is my first time to write. I have red hair and brown eyes. I have two brothers. I am 8 years old. I will be in the fourth grade next year. My teacher's name this year was Cousin Nora Burns. I had better close. Enclosed you will find 10c for the orphans. Love,

Your little friend,

—Ruby Lee Spencer.

You didn't say you have fair complexion, Ruby Lee, but I know you have. Brown eyes are mighty pretty with your style. We are obliged for the money.

Allen, Miss., May 17, 1929.

Dear Mrs. Lipsey:

Just a few lines to let you know I have not forgotten you and the Circle. I am sending 10c for the B. B. I. girl. I am 11 years old, and in the fifth grade. I have a little sister 1 1-2 years old. I love her very much. Well, I must close,

Your friend,

—Mary Lea Barksdale.

Don't wait so long again, Mary Lea. Give baby sister a gentle hug for me, and thank you for the money. Jackson, Miss., R 5—Box 23.

May 13, 1929.

Dear Mrs. Lipsey:

Well, Mrs. Lipsey, I've had a Birthday since I wrote you. It was May 6th. Mother made me the prettiest cake with 3 candles on it. I had lots of company to eat dinner with me that day, too. I have an uncle and auntie who are twins and they gave me a pair of Rabbits. That makes something more to my collection. I now have chickens, turkeys, pigs, goats, kittens, a puppy and rabbits. Daddy is going to get me some pigeons soon. I've asked another to join the Circle, Patsy Ruth Smith. I'm going to ask Robert and Margie Knight and James and Jenelle Strong, all of Dentville, to join. They get the Record, so will see this when it's printed. Am sending—

(Continued on page 15)



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GROW IN GRACE (Continued)

(By An Old Minister)

Another condition necessary to the growth of a child is wholesome surroundings, or sanitary conditions. So, for one to grow spiritually, one needs to breathe a wholesome spiritual atmosphere.

(a) An atmosphere of Prayer. No one can make much progress in Divine things who does not lead the "Prayer Life".

Prayer is the soul's sincere desire, unuttered or expressed; The motions of a hidden fire, within the human breast.

Prayer is the Christian's vital breath, the Christian's native air;

His watchword at the gates of death; he enters Heaven with prayer.

It is related of a devout servant girl that she overheard some ministers discussing the passage: "Pray without ceasing". They did not understand how one could do so, as there are other duties besides prayer. She modestly ventured to tell them that she felt that she understood it. They asked her to explain, so she said: "When I awake in the morning, I pray that I may, in the Resurrection, awake in the likeness of the Re-

deemer. When I dress myself, I pray that my soul may be clothed with the righteousness of Christ. When I put on my shoes, I pray that my feet may be shod with the preparation of the gospel of peace. When I eat my breakfast, I pray the chamber of my soul may be swept clean of the dust of secret sin. When I build the fire, I pray that the fire of God's love may be kindled upon the altar of my heart. When I sweep the room I pray that that my soul may be fed with Heavenly manna. When I drink water, I pray that I may joyfully draw water and drink from the wells of salvation. When I tend the children that have been placed in my care, I pray that, as a child of God, I may be tenderly cared for by a loving Heavenly Father. "So", she said, "the daily duties and privileges of life suggest to me many things for which I pray".

(b) Meditation, as well as prayer, is a help to growth in grace. "My meditation of Him shall be sweet." "As one thinketh in his heart, so is he." "Finally, brethren, whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The higher up the mountains one climbs, the wider and more inspiring the view, the brighter the sunlight and the purer the atmosphere. It is the privilege of believers to enjoy mountain-top experiences, all along the way of life, and they usually come to them as a result of prayer and meditation. At such times, they can rejoice as did Peter on the "holy mount", and feel that "it is good to be here".

After the two disciples had been intimately associated with Jesus during their walk to Emmaus, they said: "Did not our hearts burn within us as he talked with us by the way and opened unto us the scriptures?" So we may so meditate upon His love and grace along the way of life, that the fires of His peace and joy may continually glow in our hearts. The writer believes that the gradual transition from bleak and dreary Winter to glorious, fruitful Summer, (Solomon's Songs 2:12) is an illustration of the growth in grace of believers. "The Winter is passed, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come and the voice of the turtle is heard in our land." This may be true also in the description of the change from a gloomy night to a sunlit morning (Prov. 4:18). "The path of the just is as the shining light that shineth more and more unto the perfect day." Dr. Scott says, "This light shines progressively, not wasting as that of a taper, or declining as that of the setting sun; but increasing as that of the morning until perfected in the knowledge, holiness and felicity of Heaven".

WEST LAUREL CHURCH

The West Laurel Baptist Church has just closed what the members declare to be one of the most con-

structive meetings in many years. Brother J. E. Byrd did the preaching and Brother Virgil Posey of Jackson, Miss., led the singing.

Brother Byrd brought such constructive messages at each time that they will be remembered for many days to come. They started both the church members and the lost people to action. He organized a personal worker's band and sent them out after the members of the church who were not attending the meetings. After these had been seen he sent the workers out to win the lost to Christ. As a result of the faithful work and preaching there was added to the church 58 people. Thirty-three came by a profession of faith and 25 came by letter.

The singing under the leadership of Brother Posey was wonderful. He had no trouble in getting the co-operation of the people. Brother Posey is a consecrated Christian worker. I can commend him to any one who needs a singer for a meeting.

The following Sunday after the meeting closed was a great day. Four people joined the church. It was my happy privilege to preach to the largest crowd at the evening service that I have preached to since coming to the church as pastor.

—W. E. Lellen, Pastor.

"Why the sad expression?"

"I bought one of those books called 'How to Make Love,' and now I don't know what to do."

"Well, can't you read?"

"Sure. 'It says to take the lady's hand, look into her eyes, and say, 'I love you, Beatrice.'"

"Well?"

"My girl's name is Lizzie."—
Watchman-Examiner.

Tourist—"I am almost certain I must have run across your face some time or other?"

Sour Tourist—"No, sir. It's always been like this."—The Cross.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi



Missionary H. P. McCormick
One of our District B. Y. P. U.
Convention speakers

Bro. and Mrs. McCormick, Missionaries to Africa are making all the conventions for us this year and are bringing messages that stir our souls. Messages that make us glad we are having some part in carrying on the work of saving Africa for our Lord. You will appreciate our urging you to attend the convention in your district when you have heard them. Let your church be well represented at these meetings.

Two This Week, Four to Follow

We are having two of our District B. Y. P. U. Conventions this week with four to follow. NEXT WEEK—Laurel the 11-12; Tylertown the 13-14. Then Flora June 18-19 and Greenville June 20-21. U B 1 of the 1's 2 B there.

No Fellow quite gets away from that first six years he spends at his mothers knee.

—Uncle Billie Watson.

The First Thought of a Big Business Man

Mr. J. P. Morgan, the greatest Business Man the world has ever produced according to some thinkers, begins his will thus: "I commit my soul into the hands of my Saviour, in full confidence that having redeemed it in His most precious blood He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered and through that alone."

How to Learn Your Part

Read it over one time and put your thinker on it;
Read it over two times and meditate upon it.

Read it now a third time be sure you understand it;
Con it o'er a fourth time in effort to expand it.
Read it now a fifth time so you may clearly state it;
Read it still a sixth time and try to illustrate it.
The seventh is the last time; I think that you will know it.
And when your time arrives to speak your talk will surely show it.

Fortune

Fortune came and loudly knocked
At my door, with cherry hail;
But, alas for Fortune's labors,
I was over at my neighbor's
Pouring out a hard luck tale.

—Anon.

Davis Memorial (Patterson Juniors) Renders Personal Service

For some time these Juniors have been enthusiastic in rendering special services, making life better for those whom they meet. Recently they gave upward of \$4.00 as a special gift to be used for painting the interior of the church. On Sunday afternoon of May 5 they visited the home of a family where the husband has been confined to bed with tuberculosis for more than a year. They rendered a program consisting of talks from the juniors themselves, and sentence prayers, after which, as a token of their love, they made a love offering to the family, having a food value of \$3.50. This is one of our A-1 unions doing efficient work under the leadership of Mrs. T. J. Alford, with Mrs. L. C. Bowers assisting.

—B. Y. P. U. Reporter.

West Point First Elects Director

We are happy to announce the election of Mrs. Jack Seitz to the office of B. Y. P. U. Director of the first church West Point. Mrs. Seitz was at one time before the director here and did a splendid work in leadership. The young people are fortunate in having her back in this place of responsibility. The church as a whole is to be congratulated on their choice and ability to secure the services of Mrs. Seitz.

Perkinston and Wiggins Have Combined Training School

The two churches under the leadership of the same pastor, Bro. J. N. Miller worked together in their B. Y. P. U. Training school that was held at Wiggins in the evenings and at Perkinston in the afternoon. The Juniors and Intermediates of Perkinston met each afternoon with Miss Durscherl as their teacher and the seniors of Perkinston came to Wiggins each evening for the work there. Four splendid classes were conducted. Cooperation is the Baptist word and when we appreciate the fullness of the meaning of it we get farther with the work we are carrying on for the Lord.

Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,
Hattiesburg, Miss.

Rankin County Young People Rally

On last Sunday afternoon, May 19, the young people of Rankin County came together at the Baptist Church in Pelehatchie for the purpose of organizing the Rankin County Associational B. Y. P. U. A two-hour program had been previously arranged, and was splendidly rendered by those taking part, and was enjoyed by approximately 100 young people.

Among those on program were Mr. H. E. Worley, of Pelehatchie, who made the welcome address, and Mr. R. A. Stingley, also of Pelehatchie, who spoke on "The B. Y. P. U. as an Asset to a Pastorate".

As a part of the program a motion prevailed that we organize the Associational B. Y. P. U. Mr. Earl Clark was selected for the President with an interested corps of officers.

The next meeting is scheduled for July, and will be held at Pearson.

The program Sunday was presided over by State Associational B. Y. P. U. Secretary, Mr. A. W. Talbert.

—Reporter.

Columbia B. Y. P. U. Honor Roll

Junior B. Y. P. U. No. 1 has 13 out of an enrollment of 18 daily Bible readers for the month of May, all of whom were on the honor roll for April. They are:

Sue Campbell
Elsie Perdue
Pauline Bronson
Julia Cooper
Helen Dye
Ted Williamson
Mary Sue Newsom
Garyth Godard
Olivia Smith
Turner Sammon
Roy Burkett
Kathleen Burkett
Ellen Frances Fortenberry

—Mrs. Virgil Wilks, Leader.

Choleric Business Man: "I don't know what the modern youngsters are coming to. My wretched office boys persistently whistle while they work."

Second Ditto: "You're fortunate. Mine just whistle."

Teacher, "Give me an explanation of three punctuation marks."

Boy, "A comma is a brake that slows down the speed, an exclamation point is an accident, and a period is a bumper."—Ex.

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Every church of any denomination would be helped by sending two or three young men or women.

Blue Ridge attracts thousands every summer. Conferences of many sorts.

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Blue Ridge, N. C.

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EL PASO, TEXAS

THE MEMPHIS CONVENTION

I think that in many ways it was the best Convention we have had in a number of years. The attendance was good, the spirit was good, the devotion to the work of the Convention was good. It was a GOOD Convention.

This Convention demonstrated the COHESION, COURAGE, and CONSECRATION of Southern Baptists. It proved that they are still standing together in spite of a few cross currents here and there. No one person, or persons are yet able to stampede the Convention into a division.

The Convention showed its courage in facing great denominational problems with faith and fortitude, with strength and stability.

The Convention showed its consecration to its highest mission, namely, that of missions, by giving so much and such earnest attention to the work of the two great Mission Boards.

We had some of the greatest addresses at this Convention that I have ever heard in my twenty-five years of Convention going. It was tragic, however, to note that some of them were given to the smallest attendance which the Convention had. Notable among these great addresses were those of Dr. Herman Liu on China, of Dr. Scarborough on the Cooperative Program, of Dr. Witherspoon on Foreign Missions, of a number of the speeches during the debate on the Home Board question, of the memorial addresses, and Dr. Truett's great sermon at the closing session on Sunday night.

The business sessions had many and varied ideas expressed. But, in it all a strong current of sanity and soundness ran, which always prevails.

I think the announcement from the Foreign Mission Board that they were reducing the debt, and from other sources as well, had as much to do with stabilizing the Convention as any other great factor. Certainly the announcement that all of our institutions reduced their debts in the aggregate to the amount of around eight hundred thousand dollars should be most heartening.

And yet, I believe we would do well to stop thinking and worrying over our debts and to set our heads and hearts and hands upon a constructive and aggressive program for the future. The debt of the Southern Baptist Convention amounts to only about one dollar and a half per capita, while the national debt is one hundred and fifty dollars per capita. That is to say, each Southern Baptist owes his denomination one dollar and fifty cents for work already accomplished, while he owes his nation one hundred and fifty dollars, the most of which is for wars already passed. But we do not hear them kicking any about national debts. We are going ahead voting new bond issues on city, county, state and national affairs without any fear of the piling up debt while we work ourselves into a frenzy over the denominational debt of one dollar and a half per

capita.

It is sometimes said that our Convention is no longer a deliberative body. The Memphis Convention disproves this statement. They deliberated there as fully as they wanted on all the major subjects that appeared for consideration. But we might ask ourselves anew what is a deliberative body, and when has a body deliberated on any given subject. Some seem to have the idea that the Convention has not deliberated on a given subject unless every body who wants to say something has had an opportunity to talk as long as he wishes whether he says much or not, or whether he is repeating what has already been said. I maintain that a body has deliberated on a given subject when it has heard everything that can be said by one person, two persons, or any number of persons. If the body has heard everything that can be said for and against and has thought upon it long enough to decide which way to vote, then deliberation has been had whether that required fifteen minutes or fifteen hours.

I feel also, that the fears we hear expressed occasionally about centralization are without foundation. As a matter of fact the Convention itself is centralized authority with whatever authority it does possess. There are around four million Baptists in the South. If there were four thousand messengers at any one time in the Convention voting on any one subject this was only one messenger for every one thousand Baptists of the South. At times there were probably as few as four hundred present and voting on the business. Each one of them was voting for ten thousand Southern Baptists. I submit that this within itself is centralization with possibilities of evil enough if there were evil intents anywhere. I am, therefore, just as willing to leave the affairs of the Convention in the hands of one group or another whether it be forty, four hundred or four thousand since we cannot possibly have the entire four million Baptists together at one time to vote on any one subject.

The Memphis Convention, I re-

peat, was cohesive, constructive, and consecrated. I believe Southern Baptists are now starting on an upward grade of conquest which will surpass anything we have ever done before.

Cordially yours,

—M. E. Dodd.

ASSURANCE

The Sunday School lesson for May 26th, brings out the doctrine of assurance from the viewpoint of the heart-work rendered by the Holy Spirit under the new covenant. The thirty-first chapter of Jeremiah, also quotations from it by the writer of Hebrews in the eighth chapter, brings out clearly that under the new covenant the knowledge of God is increased to a marvelous degree. The knowledge of God under the old covenant is not to be compared with it. The Prophet Joel writes of a future day of the outpouring of the Spirit; which was fulfilled on the day of Pentecost. There are many peculiar views of the presence, power and work of the Holy Spirit. But our Lord Jesus Christ made it clear by His teaching that the receiving of the Holy Spirit into the minds and hearts of God's children under the new covenant was imperative. Jesus described His mission as "the comforter", "teacher" and "witness". It is in His teaching and witnessing capacity that He increases the knowledge of God's people over that, the people of God had, before the sufferings and glorification of our Lord Jesus Christ. It is true that the Holy Spirit came upon the Patriarchs and Prophets of old, at His will, illuminating their minds, and affecting their hearts; but nowhere in the Old Testament is the Holy Spirit spoken of as an abiding guest, as He now is in the heart of every believer. Perfect assurance was impossible under the old covenant. The disciples themselves—and especially Thomas—were of a very doubtful mood before the Holy Spirit came. But after they received the Holy Spirit on the day of Pentecost there is no more said of their doubting. And why? Because the Apostle Paul taught that the Holy Spirit beareth witness with our spirit, that we are the children of God.

All those who have heard the gospel of Christ, and have a personal experience of faith,—commonly called "experience of grace"—are (as described by Jeremiah in his prophecy concerning the new covenant) assured that they are God's people. They need not be taught to know the Lord, concerning their relationship to Him, for they shall all know Him from the weakest believer to the greatest. The work of the Holy Spirit in the heart of a believer in Christ, so indelibly impresses the fact of their being God's children, that the Prophet speaks of it, in figurative language, as having it written on their hearts.

The effect could not be greater if it was actually tattooed on the heart of flesh by a physical hand.

I know that my readers (many of them) will say, "That is putting it too strong". But according to God's word, and according to my own per-

IN MEMORIAM

The Rev. Charles M. Partin

Charles M. Partin was born March 28, 1847, perhaps in Clarke or Jasper County, Mississippi. He died May 18, 1929, at the Old Soldiers' Home, Little Rock, Arkansas. He was a little more than 82 years old when he died. At the age of twenty-one he entered the Baptist ministry and was very active in that work until a few years ago when declining health forced him to retire. He was faithful to all that was good and noble as he saw it. He did not fear anything except his God, he feared to do wrong. He was a brave man. When about fifteen years old he entered the Confederate army and served to the end of the war.

In 1871 he married Miss Mildred Huff. Twelve children were born to them, six boys and six girls, five of whom survive: Mrs. Robert Merrell of Alix, Ark., Mrs. G. D. Jones of Hartman, Ark., Mrs. E. S. Stapp of Detroit, Mich., Ben of California, and Charles in the Hawaiian Islands. There are twenty-one grandchildren and eight great-grandchildren.

After preaching several years in southeast Mississippi he moved to Franklin County, Arkansas, about forty-three years ago, and did heroic work in preaching the gospel in that county and adjoining territory until he retired. He never soured on his age, kept young until the end, always had sympathy for young people, was not a chronic grumbler as many are in their declining days but was cheerful to the very last, bearing his trials and sufferings with cheerfulness. He was a good man, a tireless worker, had a lovable disposition, and was faithful unto the end.

—Patrick S. Rogers.

sonal experience, based upon God's word; I have eternal life as a result of knowing God the Father and Jesus Christ whom He hath sent.

We are called out to be witnesses for Christ; and a witness who does not know, is not accredited, even in a civil court. So, those who do not have personal knowledge of God as their Father (having become "children of God by faith in Christ Jesus") and Jesus Christ as their Saviour and Lord, and the Holy Spirit as their comforter, witness, teacher and guide, should not be accredited among the people as competent witnesses. They certainly are not so accredited by God Himself. I am constrained to believe that assurance is more than a privilege, but is also an experimental fact in the hearts of all God's children.

I can not help but stand in doubt about those who do not have assurance of their salvation and their relationship to God the Father as children and heirs.

—J. E. Heath.

CALVARY CHURCH, MEMPHIS

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joying a good hard task under the Lord. The pastor held his own revival. We have added 32 to the membership, the Sunday School is increasing Sunday by Sunday and the B. Y. P. U.'s are growing nicely. We had our B. Y. P. U. training school two weeks ago from which 25 diplomas and awards will be given, and our Sunday School training school begins next week with two state workers and two local pastors assisting in which we have enlisted fifty persons and confidently expect to have a great week of training. Memphis is filled with fine Mississippians. Dr. Noris Palmer until recently pastor of the Speed Way Terrace where he has done a praise-worthy service, doubling the membership there, leaves us this week to become pastor the the First Baptist Church, Mansfield, La. E. P. Baker, another splendid Mississippian, is the greatly beloved and succeeding pastor of the La Belle church. Brother Poag is doing great things at the Merton Ave. Baptist Church. There are others just as worthy. Brother James Street, a recent honor graduate of Mississippi College, now doing his Seminary work at the Southern Seminary, is here for an operation at the Baptist Memorial Hospital. When any of our brethren are in Memphis, we want you to come to see us. If here on Monday, come around to the Baptist Hospital, the greatest institution of its kind in the South (except Wayne Allison's). On the first floor you will find at 10 a. m. the pastor's association in session with the finest possible fellowship pervading it.

—J. G. Lott.

(Continued from page 10)

der capable leaders. The Elementary department will furnish you with ideas and suggestions as to the nature of their program in the next issue of the Record. "Come Thou With Us".

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ON THE GOING OF DR. W. T. LOWREY FROM OUR MIDST IN HATTIESBURG

About two years ago Dr. W. T. Lowrey and family came to live at Hattiesburg, and came into the fellowship of our church. From the very first our people came to love this good and useful man. When Dr. Lowrey filled the pulpit on Sunday or led the prayer service on Wednesday night, he always had a great and helpful service. I believe I know no man who has a finer grasp on the great spiritual messages of the Scriptures than has he. Every time I have heard him preach it has been the same thing: He takes some fine passage, opens it up, breaks to everybody present the Word of Life.

But if there is one thing that Brother Lowrey excels in more than another, perhaps it is in safe, Christ-like counsel. More than once I have gone to him when in need of advice, and no man was ever more sympathetic and helpful than he. He has been to me all that a father could have been during the time of his stay with us. He always called me "Pastor", but I ever felt that he was more of a pastor to me. In this he reminded me so much of our dear departed Brother T. J. Moore. Brother Moore spent the last few months of his life as a member with us. I shall never forget his wonderful, loving fellowship.

While we are sorry to lose Dr. Lowrey from our midst, we realize that he will mean everything to our great school at Newton. Surely our school there could have found nowhere another like him for this place. May our Father give to him many years of rich, fruitful service at the head of this school.

Fraternally,

—D. A. Youngblood.

"I do hope you keep your cows in a pasture," said Mrs. Newlywed as she paid the milkman.

"Yes, madam," replied the milkman, "of course, we keep them in a pasture."

"I'm so glad," gushed Mrs. Newlywed. "I have been told that pasteurized milk is much the best."—Watchman-Examiner.

(Continued from page 11)
ing Miss Gladys 10c. Love to you and all the Circle, I am,

—Tommie Loyd Hodges.

A birthday is a fine thing to have, Tommie, as I know myself. Mine was in March. But I had the idea you were about seven: how did I get it? Perhaps because you are so active in our Circle, getting up new members. It will be fine if all those you mention come in. Thank you, sir.

Jackson, Miss., May 13, 1929.
Dear Mrs. Lipsey:

I am a little girl with blue eyes and light hair. I was 2 years old the 11th of April, and I'm asking admission to The Children's Circle. Tommie Loyd Hodges asked me to join. I have 6 sisters in the Baptist Orphans Home. Their names are Lucile, Miranda, Ella May, Jewell and Doris. My Daddy is sick in bed, and has been ever since I was a tiny baby. I am his little Sunbeam to cheer him and brighten his room with my presence. I live on Wood St. I haven't any pets of any kind, only a black cat, which came to our house, but I love it. I'll write again soon if you'll let me be a member. Love to all the Circle.

—Patsy Ruth Smith.

Why, you are already a member, Patsy Ruth, dear. Why don't you take Daddy for your pet. I think he would be a mighty nice one, if he would consent to be.

CUTS

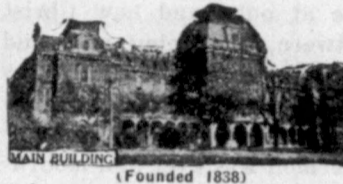
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AN IRISHMAN SAVED

Dr. Gambrell loved to tell the story of Timothy, an Irish ditcher, who was a Catholic. Timothy lived back in the Tippah Hills of Mississippi, where Dr. Gambrell began his work as a pastor. In those days the protracted meeting was the main even of the year and was the talk of the people for months.

"Hearts turned toward Timothy and he was discussed as one needing salvation. But he was a Catholic. Well, can't God convert Catholics? And a few formed a prayer band and covenanted to pray for Timothy. How to get him to go to meeting was a question. The young preacher had already 'made up' to him and they were quite chummy. They liked each other and with a point of contact to begin with the pastor began to pull on him. They had a little friendly talk about prayer, its efficacy and how it should be offered, etc., but not a word of depreciation of the priests or of Romanism. The pastor asked Timothy if he believed God would hear him pray if he was penitent and asked right. Timothy said the priest could pray better, it was his business, he could tell the priest and he would know how to tell the Savior. But he was pressed: 'Here you are forty miles from any priest, and suppose you were sick and are going to die and no priest could come, would Christ hear you if you prayed with an humble and trustful heart?' Timothy became strangely agitated, and stood first on one foot, then on the other, insisting that the priest could do it better. The preacher had his finger on a vital point and pressed the question. Then Timothy said, 'Yes, I was boating on the Mississippi River once and went too close to some machinery. A peg caught me in the waist band of me pantaloons and was about to send me under the boat and I said, 'Lord Jesus, save me,' and I fell off the peg that quick.'

"His theology was not in the way

at a critical moment. The memory of it stirred his heart. The preacher requested him to go to meeting that day, and after some faint objections, he consented.

"No one entered the place of worship more reverently. He sat far back, evidently much disquieted in his feelings. It was an hour of opportunity. The preacher felt it. The deacons and others felt it. The subject for the sermon was the Priesthood of Christ with plentiful Scripture readings. The Spirit was on the preacher and the people, till speech in prayer and preaching was difficult. But the preacher proceeded in the simplest way to show how the sinner had offended God, how the two were at outs, and how Christ came between, and being man and God, could come between the two, as no man could reconcile them by His own blood.

"The sermon was over and mourners called. Timothy came staggering like a drunk man. He did not sit down, nor kneel at the seat; but knelt before the pulpit, and putting his hand over his face bowed his head to the ground, in the meantime groaning like a dying man. He continued in this way for some time, then he rose with a shout that rent the air. His face was transfigured and like Gipsy Smith's Welsh convert, he looked like a dilapidated village meetinghouse lit up for service. His whole soul was radiant with an inward heavenly light. He had touched the Great High Priest and was alive forevermore and knew it. The starkest infidel in the world could not have answered his eyes if he had seen that shining face.

"Timothy came into the Kingdom without a vestige of his Romanism. Christ was all. He needed no other priest. His spiritual deliverance was complete. When he united with the church, he said, as the light came into his soul, the prayer broke forth from his heart, that God would give him a job of work and let him make money to take care of his neglected wife and children.

"It was months later, the pastor was going back to preach to the old church and he met Timothy in the road. He saw at once that there was something on Brother Timothy's mind. Putting down the implements of his humble calling, Timothy began at once to tell a thrilling story. He had vowed to give God a tenth of all he made, he was so deeply indebted for salvation and work. He had just completed a big job, and as he got his pay, he was to pay up

what he owed God. He had paid \$70 to fulfill his vow. Then he laughed and cried at the same time, saying God had so filled his soul with joy that he was more in debt than ever."—Baptist Messenger.

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The preacher, announcing the hymn, said: "Number 428."

At that moment the girl awoke. "I'll ring 'em again", she murmured.

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